

AN ORATION
AGAINST THE
VNLAUVFVLL INSVR-
RECTIONS OF THE PROTES-
TANTES OF OVR TIME, VNDER
pretence to Refourme Religion.

*Made and pronounced in Latin, in the Schole of
Artes at Louaine,*

By Peter Frarin of Andwerp, M. of Arte,
and Bachelor of both lawes.

*And now translated into English With
the aduise of the Author.*



VVITH LICENCE.

Epist. Iudæ.

Hi carnem quidem maculant, dominationem autem spernunt, maiestatem autem blasphemant.

These, being deceived by dreames, defile the fleshe, despise the Rulers, & blaspheme the Maiestie.

IBIDEM.

Hi sunt murmuratores querulosi, secundum desideria sua ambulantes.

These are murmers, complainers, vvalking after their ovvne vvill.

IBIDEM.

Hi sunt qui segregant semetipsos, animales, spiritum non habentes.

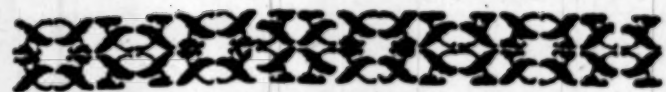
These are makers of sectes, fleshly, hauing no Spirite.

Prouerb. 16.

Homo peruersus suscitatur lites, & verbosus separat Principes.

A frowvard body causeth strife, & he that is full of vvords, maketh diuision among Princes.

The



THE TRANSLATOVR TO THE GENTLE READER.

AMong many other laudable customes
of the noble Vniuersitie of Louaine,
this one is yearely obserued there, that
the moneth of Decēber al ordinarie lessons cease
for the space of one whole weeke, and in place
thereof some Learned man is chosen by common
assent to be the President of certaine Disputations:
Wherein he proponeth, to such as are thereto
appointed, diuerse fruitefull questions in Diui-
nitie, Law, Physik Philosophie, Humanitie, and
in all probable matters, making argumentes
breefly for both partes of the questions, and then
leauing to the iudgement of the Respondent to
chuse whiche parte he liketh best (Whereof those
exercises haue theyr name) and the next daye
folowing in that place to handle the same Re-
thorically the space of two houres together
without interruption, in presence and hearing of
the whole Vniuersitie there then assembled. And
in this maner twice a daye so two houres are spent
that weeke, with greate profite and vterance
of many good and profitable matters of learning

Disputa-
tiones
Quodlibe-
tica.

The Translatour

Worth the hearing and bearing away, though little thereof commonly afterward come forth in printe to the sight and vewe of the World.

Amonge diuerse other, this laste December, there, a learned man toward the Law called M. Peter Fratin borne in Andwerp made an Oration against the Insurrections of the Protestantes and Sectes of our time, not without greate commendation, which, at the earnest requeste of his frindes, he suffered to be afterwarde printed. And because I thought it no lesse profitable and frutesful, that, as that Oration is in Latine, and like to be shortly in Douth & Frenche, so it should be in Englishe also to warne my deere Contrimen of those mens malice and cruelty: I conferred with him, and by his aduise translated it into our Mother tong, with suche notes and farther addition: as for lack of tyme, when he pronounced it, were omitted & leasie out in the Latine. VVhercin I tooke such leaue and lybertie, as the Author, with whome I conferred, might be bolde to vse him selfe in his owne doinges, or geue an other mā, as the Vayne of our Englishe tong seemed beste to beare in such kind of talke, leauing sometymes the precise wordes of the Latin, but neuer swaruing any whit from the truthe. And for the assurance and prouise of the matter of this whole Treatise, the Author pro-
against

To the Reader.

testeth that he vttered nothing in all this oration
againſt any man, but that either he ſawe
whith his owne eyes, or harde of credible
perſons that were preſent at thoſe matters,
or read in approued VVriters, or in their
owne bookes whom he chargeth, or finally
that is notoriously knowne to whole Cities and
Countries.

Take therefore, I beſeeche thee Gentill Reader
in good parte this faire Warning thou haſt here
to take heede of theſe perilouſe pretended Re-
ſourmers. and Weighe rather the mater, then
my rude vtterance in Engliſhe. And if thou be a
Gentelman, learne here what theſe mens intent
and practiſe is againſt all noble Stockes. They
meane vtterlie to roote out the Nobilitie and al
noble Bloud, as they haue done alreadye at Geneua, *Remon- ſtrances*
and in thoſe Cantons of Suiſzerland, where this *au Roy des*
fiſte Goſpell reigneth. The deputies that repre- *deputés des*
ſented the three eſtates of Burgundie in their *trois eſtats*
Diſcourſe vppon the Frenche Kings Ediſt of pa- *de Bour-*
cification are my Authors of this reporte. If thou *gaigne ſur*
be a Ruler and in authority, conſyder their conſ- *l'ediſt de la*
piracies and treaſons againſt all Magiſtrates. If *pacificati-*
thou be a man of the Church, marke here *on: part.*
their malice and extreme crueltie againſt all
Gods true Miniſters and Vertuous Priests. If
thou be a faithfull ſubiecte amonge the

The Translatour

Commons, see theyr robberies, theyr pouling and
rifling, theyr vnmercifull extorsions, theyr vnfa-
tiable greedines in gathering to them other
mens goodes. Finallie, if thou be a true Christian
man, abhorre and deteste theyr VVickednesse,
Sacrilege, horrible blasphemies, and impietie
against God and all his holy Mysteries. To be short.
I truste no man wil be offended with the reading
of this Oration, but only such as in their owne
consciencs feele them selues guyltie of these
conspiracies and treasons herein mentioned, and
therfore seeme to be touched nere the quicke. And
yet per happes, by Gods grace, this soure medicine,
though it smart, may worke in some of them also,
first shame, then repentance, and last amendement
of suche vngodly purposes and enterprises, and
call them backe againe thither, wherence they
Apoca. 2. fell to doe their former workes, as the Spirit of
trueth sayeth, in the fear of God, the vnity of his
Church, obedience of theyr Princes. and charitie
with their neighbours. But I am, it will litle
please M. Iewel & his Cōpanions, who by, Wry-
thing preaching & printing, First prouoked with
great confidence & brags the Catholikes to wryte
their mindes in matters of controuersie & question
about Religion, Wishing that the Queenes grace,
(for whome we daily pray) would not onely licēse
them, but cōmaunde them to wryte: And now that
diuers haue wrytten full learnedly to their con-
fusion

To the Reader.

fusion and shame (meddling nothing with the affaires and politike gouernment of the Real me, but only with poyntes of Doctrine) they haue none other way to answeare and make their party good, but to turne their tale, chainge their tune. & report that the Wrytinges of the Catholikes are seditious, and tende to the disquieting and disturbance of the Common weale, that the authors thereof are vnnaturall and disordered subiectes: and so by suche false informations labour to procure the meanes to stay and let to come into the Realme suche Bookes as detecte their vnrulhe, Falshode. and Heresies, and are most profitable for all good Christians and true Subiectes to reade, in these dangerous dayes.

If they practise the like againste this little discourse made againste Comotions for Religion, they shall declare plainly and make the Worlde vnderstande, that they are not true Subiects to the Queenes Maiestie, nor yet faithfull to the Nobilitie, nor frindfull to the Commons of their owne natieue Counterie. For here is nothing but a Detection of false and wicked Treasons against Princes and Rulers, and, as it were, a wholesome Triacle for Magistrates and faithfull Subiectes, against the contagious infection and dangerous pestilence of rebellion. Fare Well Gentle reader and with the manners and behauioure thou seest in our Ministers at home, compare and laye toge-

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ther these Straunge doinges of their Fellowes and
Companions abroad in other Countries . So shalt
thou perceiue, they are of one spirite and flampe,
and (according to the Counsell of Christ the sonne
of God) knowen by their workee as the tree

Math. 7.

is knowen by his frute, and by
that meane: learne to auoid
them, and beware of
them. From And-
werp.





AGAINSTE THE
VNLAWFVLL INSVREC-
TIONS OF THE PROTESTANTES
OF OVR TIME, VNDER
pretense to reforme
Religion.



Two principall thinges
in euerie Cōmon weale
haue at all tymes bene
especialyesteemed and
taken for the chief, both
which now in this our
age through out al Chri-
stendom the desperat boldnes of certaine
molt wicked persons hath disturbed: I
meane, Religion, and Peace.

The question of God allmightie his
true Religion prophaned, I leaue to those
men to handle, to whose custodie and cre-
dite the holy Mysteries of Christian Re-
ligion are, by the diuine Authoritie of
Gods ordinance, committed: whose lear-
ning, wit, and eloquence may further

A 5 much

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much the defence of so weighty a mater,
whose Profession, Authoritie and vertue,
ought to be alwaies emploied about such
Godlie affaires.

The other argument, that is, of Peace
broken by Seditions, of Publike and
good Order troubled, of Magistrates,
vnderpretense of reformation, contem-
ned, of God and mans law offended and
transgressed, that cause & lamentable mat-
ter I had also at this time gladly omit-
ted, leauing it to the handling of the elo-
quente and wise, that are practysed in
Publike affaires, grounded in knowledge
of the lawes, and weightie Policies of
Princes: had it not bene, that I was at
this present first moued to take the rue-
full Discours thereof in hand by the ear-
nest request of such, to whome lightelie,
without iust excuse, I may deny nothing:
then, lead (as it were) thereto by hope
and regard of your most courteouse gen-
tellnes and patience (right worshipfull
Audience) and finally drawen and dri-
uen to speake by force of the hatred I
bare to so vile and villanouse a mater,
least, perhaps as by mine, so by all other
mens silence so hainouse a thing should
haue escaped quite vnspoken of.

For

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For in very deed when I considered & weighed the matter with myself, mine opiniō told me thus, That this right worthy Seat wherein I now stand, was wont alwaies to be the place open only to most eloquent Oratours, occupied most commonlie by most graue and auncient Doctors, whose accustomed maner hath bene to bring hither, and to poure into your most learned eares nothing but such stuff as was inuented by great wit, framed with much dilligence, atcheiued & finished with grauitie, iudgement, arte, and eloquence. And as for me, were it so that I had al other thinges requisite to such a one that worthely might attempt this publike exercise and entrie of commendation in matters of learning: yet (to saie the verie truthe) I thought myne age scarce ripe enough for the graue rome of this so worshipfull a place. And withal, besides these defectes, this also did put me in verie great feare, least as somtymes Demosthenes, the cheife Peere of al Greke eloquence, framing hym self to speake in the presence of Philip king of the Macedons, happened in the very beginning of his Oration to stay, to lack vtterance & wordes, being astonied with the Royall Maiesty of so great a personage: so

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nage: so in like sort I, addressing my selfe to talke in this so great an assemble of most learned Audience, shold haue peradventure the very same, or the like chaunce & fortune.

But this needelesse doubt, and feare, proceeding of the fainte & bashfull shamefastnesse of youth, was at length somewhat dissolued by the comfortable exhortations of my frendes, and is now at last quite remoued and put a way, by the most chearefull sight of this your gentle presence and pleasant countenances, wherewith I feele sensibly my self to be maruelously now refreshed & prouoked, as it were, to speake boldly & vvith good courage. For vvho vvould be affraid to speak of Seditions in the presence of suche quiet persons; Against treasons, before moste faithful Subiects; vvho vvould doubt in the hearing of Officers and Magistrates, to talke against tumultes, robbing, stealing, conspiracies, cutting of throres, spoiling of Countreis, burning of Cities, sacking of Churches, vvicked sacrilege, & most impious contempt of thinges appertaining to God, & Finally against the very bane and pestilence of all commendable alliaunce and vnitie of Common vveales, & the vtter ruine and destruction
fo all

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of all Ciuill Policy and good Order? For
vvhhat one man of you all (right honorable
& vvorshipfull) vvold glady or vvillingly
allovv and beare suche & so hainous enor-
mities in any Realme os Country?

I vvill therfore go forvvard in my mat-
ter & speake: yea, & novv hauing gathered
courage by that assured hope of your gētle
patience, I vvill say boldly, that the Pro-
testantes of our time haue not done vvell
in putting them selues in armes vnder
colour of reffourming Religion: that they
haue done therein against all lavv, right,
and equitie, not vvithout intolerable ini-
ury, damage, and vvrong in every res-
pect to the Publike estate of Chrístedome.
In this poynt consisteth the vvhole vvweight
& cōtrouerſy of the question that vvvas ye-
sterday (according to the custome of this
schole) proponed to be the argument of my
talke at this time.

1 I vvill first open and declare vnto you,
that there vvvas no cause or iust occasiō, vvhy
these men should rise & make insurrectiō.

2 Then, that they toke vvweapon in hand
vvithout any authority, contrary to law, &
in despite of all Magistrates and Rulers!

3 Last and finallie, that they vsed the selues
to cruelly, & handled their svvord to blou-
dily,

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dily, to the greateſt damage, hyndrance & loſſe, that euer was felt in Chaiſtendome

With theſe limites and boundes I make, as it were, a trauerſe and cloſe my ſelf within a circle, out of the cumpaſſe whereof, the diſcourſe and order of my talke ſhall not ſtraie: that by theſe meanes both I, out of infinite matter that offreth it ſelf in the handling of this cauſe, may haue certen ſpecial pointes marked and choſen wherof I may treat, and alſo you, euen now before hand, may forſee & beare in mind, in hearing what things, your learned eares are lyke to be employed during myne Oration.

I deny vtterlie, that there was any good or reaſonable cauſe, whie the founders & brokers of this new Goſpel ſhould be driuen or prouoked to put them ſelues in armes againſt the Catholikes. This is the firſt poynt wherof I promiſed to ſpeake. whiles in few wordes I declare & proue this vnto you, I humbly requeſt you, with diligent attention to mark and geue care.

It behoueth alwayes, that there be very great cauſes proued why, before chaunge of lawes ſhould be in any acommon weale procured: & in very deed it ought to be a maruelouſe occaſion & the greateſt cauſe of all

of all causes, whie the innouation of Religion (being alway the very backebone of al Realmes, both Christian and Heathen) should be attempted. But that either this or that should be done by force and armes, by warre & rebellion, by fier & sword, by murder and bloudshed of the good and faithfull Subiectes, there can neuer any reason or sufficient cause be alleged or brought why, and wherefore.

I remember, among many other notable lawes, wher with in times past the Lorcens ruled their common weale, it was with great policy & wisdom ordained, that if any man wold go about to procure any chaunge in the publike affaires of the estate he should stand vp in a high place, & thence speake his minde feely to the people, being then there assembled about him: but yet with this condition, that all the while he spake, he should haue a rope tied with a riding knot loose inough about his neck, the which rope should be so long, that the other end thereof might lie on the ground betwene their feete that heard his discourse & deuise: to this effect, that, if in the end of his tale the people were perswaded that it was for their comon comodity and profit, to make that chaunge & innouation

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tion as he had said, then he shoulde come downe without any harme, and be dismissed with much commendation and fauor. els the Audieñce out of hand might pull the rope, and reuenge with present death, therash attempt and seeditious enterprise of such a one as without good cause, bestowed his busy braine about chainges and alterations.

If it had pleased the Princes and Rulers of the world in this our time to haue established and practised this lawe, we should haue no neede now to sighe at the sight of so miserable a confusion, disorder, and troublous ruffling of all things. we should not haue sene of late, and yet see this so lamentable an estate of the world, so many warres, Tumultes, Slaughters, Ruines; so many Churches suppressed, so many Townes ouerturned. finally we should not now rue so many wicked Sacrileges committed in prophaning of Gods Mysteries, & sacred things appertaining to his honor and seruice.

But alas it was free, without any feare of the rope for these authours and fosterers of Sectes, franklie and boldly to perswade with the people, and bestowe their wordes as they liste. And vwould
God

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God they had staied there, and had disturbed nothing but vernished vwoordes: they vvente further from vwoordes to vvoundes and blovves. They hadde the vvord in their mouthes, the svvord in their handes: their vvord sounded peace, theyr svvord coyned vvar: their peace serued for a guylful cloke to couer crafte and deceyt, their vvar vvas employed to execute violence, cruelrie and murder. Was there none other meanes to plant that bluddy Gospell, but to attempt Reformation in the state of the Church by ciuil vvarres, insutrections and rebellion? Put vp thy svvord in the sheath, saied Christ to S. Peter: Out vvith thy svvord for the Gospell, sayeth the nevv Gospeller. There vvas a Companie of desperat & vvicked personnes that ran lyke mad men vp and down the streates of Paris vvith glistering naked svvord in their handes, and cried out, *the Gospell, the Gospell:* vvhen they meant nothing els, but to bring a sort of cursed Sectes and vvicked Heresies into the Realme.

*Claud. de
Sainctes
du Sacra-
gement
des Eglises
fol. 57.*

It vvas not (I assure you honorable & vvorthipfull) it vvas not the Gospell they brought, except they hold it for a Gospell to cut in peeces, to sacke, spoile and

B

quite

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quite to ouerthrow with blowes & naked sword all that the Euangelistes buylded with the word. It was not Gods quarell at all: that bloody bickering was neuer taken in hand for Gods sake. And in this behalf I call to wittnes euen the selfe same man, that vvas our most earnest & fierco aduersarie in this question, vvho vvas the occasion of al our calamitie, and vvas the Author and maker of this lamentable Tragedie. In this matter, I say, I cal thee, Frier Lutherto vvitnes. For out of vvwhose mouth (I pray thee) fell that vvorthie saieng in the noble assemble of the learned and honorable at Lipsia: *Neither* *Was this matter euer begonne for Gods quarell* *nother shal be ended for Gods sake.* O noble sentence, and vvorthie in deed to come out of his mouth, that vvould be called the heavenly Prophere, the third Elias, the fifth Euangeliste. Was this matter, say you, neuer begonne for Gods sake? I beleue it vvell. What vvas then the cause, I pray you good syr, that ye made so cruel so long, so deadlie vvarre against the Christians, that ye stucked not to trouble al Christendome vvith ciuil batayle, vvith insurrections & vprores, vvith tumultes, seditiō, & rebellō? that ye could find in your hartes, to fight

Luth, in
disput.
Lipfic.
1519.
1st. D.
Empfer.
D. Eck.
& Legat.
tion ibi
pres.

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fight against your ovvn parentes, & your ovvn children against your Rulers & magistrates, yea & against the church of christ?

War ought neuer to be made vvithout most vvaighly occasion. For it is the part of a vvise man to try all meanes & vvaies, rather then to lay hand on his vveapon: but that men shuld fight at home in their ovvn cuntrye against their ovvn felovvs, theys ovvn neighbors, their ovvn parents, there is no reason nor cause that euer can be found for it: or surely if any be, it is this, that it be be dō by Cōmissiō & lavvful authority for Gods honor, for Gods sake only, & for none other respect: & you, sir Luther, do flatly, (& yet most truly) deny, that these your doinges vvare for any suche respect at all.

If I vvare able to say nothing in this matter, but this that thouthy self saiest for me, yet out of doubt, by the verdict & iugement of al honest vvise, & indifferent, men I should preuail in this cause, and proue al your sect to be seditious, rash, cruel, vvicked, traiterous against God & man, so that vvithout any iust occasion, ye haue so long & so cruelly troubled the vvhole estate of Christedō. But you say, that faith vvas vvell nigh quite quenched, & out of the Church. It is a vvonderous matter ye speake of.

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Christ praied for S. Peter, that his Faith should neuer faile. And vvil ye say, he praid in vaine, lost his labour, and could not obtain his prayer? that vvere iniury and reproche to the sonne of God. The holye Ghost came dovne from heaven into the Church here militant on earth, to teache her al truth, Hith he not taught her? you blasphemeth the holy Ghost, so to say.

But goe to: let it be graunted that, as you imagine all maner of fonde & absurd thinges, so you thought in this poynte vwith no lesse madnesse, that the Christian Faith vvas lost, or at least that Christian Religion being nigh overworne and spent before your happy daies, needed to be restored by such excellent, graue, godly, and wise men as you vvere, replenished vwith all maner of knowvledge, vertue, and heavenly giftes of the spirite.

To be short, your purpose was ye say, to resourme the Christian Faith. Howe then? When you could not therin preuail nor perswade the people, that were somewhat stubbourn and stiffnecked perhaps as you iudged, did you thinke it the best way by and by with gone shot, and bytels to beat and driue the faith into their heades?

who

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who euer being in his right wit did thinke, that any thing might be perswaded by force? Men vie to perswade the minde and not the bodie: but it is molle certaine that the minde, as it maye be bent, led, and induced by reason, so by stripes, blowes & buffets it can neuer be compelled and constrained. But it was a carnal Religion that these fleshy Gospellers brought and taught, & therefore they dyd what they could to drue it into mens braynes with strokes, and to prick it into mens fleash with svyordes dags, and daggers. It may be, ye vvere muche offended vvith the vitiousse manners and ill liuing of men novva dayes. In good faith and so vvere vve. there is no honest Catholike man that euer vvas delighted thervvith. But yet vvhen vve sawv that it vvas very hard, fully to cleanse & purge anie one familie or hovvshold from all maner of synnes & sores, vve thought it a matter of far greater difficultie & importance, to amend the faultes & heale the vvoundes of al the vvhole corps of Christiendom together: therfore of necessity, because vve could not remedie that desperat case by reason of the multitude, vve bore vvith the common and vulgare diseases &

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vices of al sortes of men the cure wherof
vvas more past hope, and did take them
patientlye, but yet surely not vvithout
great greif and sorovv to see them & open
preaching continuallie against them. But
you (sovr Checkmasters & most bitter
Controllers of manners) vvent about,
lyke Iudges sent from heauen or Physis-
tions dropte ovvt of theskyes, to condemne
and cut of vvith svvord, & burn vvith fire
and gunpowder all at a pushe, the faultes
and folies of the whole world together.

Yf ye had bene officers hauing Com-
mission and authoritie so to doe, yet your
Iudgement and processe could not be ex-
cused herein from exceding crueltie and
rashnes: but where it appeareth ye were
but flingbraynes & light Jackstrawes
hauing no authoritie at al, that toke vpon
you, without any examination, without
processe of law, without any sentence, to
condemne al Christendome, to rack it, to
punish it, and with most greuouse and
painefull tormentes to teare and raine
vpsyd down the whole world: what shall
I call this but a bloudy Butcherie, a
haynous wickednes, & dyuelish dealing,
an impirie neuer to be pardoned? O but
(say you) the Catholikes did lyue viti-
ously.

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onfly, the Cleargie were out of order, the Princes and Rulers ruled not as they should. yea & there were manie ceremonies in the Church that we could not brook.

I assure you these be greuous & weighty Inditementes, who laid them in, I pray you? who but you, the worst men, & naughtiest liuers that euer trode on earth?

*What blames the sheefe Verres his mate?
Or cuttbrote falles with Miles at bate?*

*Quid fur
accusat*

The third Elias him self did plainly confesse, that the manners of men were far more vicious vnder his Gospel, then euer they wer before vnder the Popedom.

*Verrem,
Lomni-
da Mi-
nem*

He hath said it. It is not lawful to gain-say the same. But if any of the disciples dare deny that, which this theyr great master Pythagoras sayeth, the beddes are yet warme wherein these gospellers lay with other mennes wiues: the Townes and Cities smoke yet of the fire, wherewith they burned houses: the earth is moiste at this houre with the bloude of manye good subiectes whome they haue slaine: theyr Purfes do swell, and are yet at this present puffed vp with the goods they gathered, and gaines they got by roberies, Simonye, and Extortion.

*Georg.
Vitel.
in reiect.
Luth. &
Luth. in
sua po-
silla su.
Dom: 1.
aduentus-*

Shew forth the thy brasen face, Martin
Luther,

Against Vnlawful

*Edict.
Vtorm.
Carol 5.
contr.
Luth.
An. 1521.
Relp.
Regis
Aug. ad
ep. Lut.
ep. ad
Lut.
Saxon.
Lut. lib.
cont. R. e.
Aug.
Edict.
Re. Polocō
Luthera.
nos.*

Luther, and say if thou dare, that thou art an honest and better man, then the vertuous and graue Fathers and Prelates of the Catholike Church: I vvyll out of hand bring in against thee, the publike Edict that the most noble Charles the first our late Soueraigne Emperour of happy memory, made against thee at Wormes: the vvitnesse of the greates and mightie Henry the eight King of England, whose sacred Royall crowne (be it spoken here vvith leaue) thou, like a flutish slaue, vauntest, thou vvouldest annoynt vvith durt and donge of thy drunken body: The decree of the most renowned Sigismund king of Pole: and by these evidences I vvill by and by conuince thee, & proue that thou art vvorthy to be caste, of Rebellion, Sedition, Sacrilege, Impiety, Heresy: Finally of all manner of vvicked vices and hainous offences that can raigne in a man. vvhat canst thou lay against these vvitnesse, vvho vvere at that time, the noblest, the best, the vvorthiest of credite, of all that liued in our daies?

Theese vvorthy Princes Proclamations and Publike Edictes sette oute against thy vvickednesse and naughtye behauioure, are euery vvhere in euery mans

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mans hand published in print to the vevve
and sight of the vvhole vworld.

Come vp againe hither from hell, if thou
canst Ihon Caluine, & tel truth seing al
the vworld knowveth, that thou diddest
keepe the space of fve yeares together a
Nunne, vvho was a Renegate out of that
Nunnerie called Veilmur: that thou did-
dest paye two crownes a moneth for her
borde in the towne out of the poore mens
boxe of Geneva, vppō condition she should
come euery day to make thy bedde and
learne her lesson out of thy Gospell, & pra-
ctize how to beare the burden of wedlocke
patiently: and at last, when she was great
with childe by thee, and had now caried
abowt the burden of her bellie three or
fower monethes, that thou didst bestow
vppon an Apostate Chanon dwelling at
Losanna thereby, both the cow and the
calf in mariage, a Gods name, as thou cal-
leste it, but honest men were ever vvont to
call it sacrilegious whoordome.

Denie, if thou dare, Theodore Beza, that
according to that Gospell of thy Apostle &
master Simon Magus, thou diddest sell
twvise to twvo diuers men for readie monie
thy spiritual liuinges, where of thou had-
deste in Fraunce many more then thou
were

*This is
written in
a frenche
booke intit-
uled Pas-
sionant
Parisien
printed at
Paris in
S. Ia-
mes street
at the fig-
ne of the
Elephant,
A. 1559.*

*See the
preface of
Beza his
confession.*

Against the Vnlawful

were worthy of, for the which thy lewd
and duple dealing the byers that bought
thy benefices, hauing now by the lawe
lost them, procured thee to be denounced
excommunicate, and to be proclaimed for
a notoriouse Excommunicate person by
the Crier, about all the market places of
Paris: Denie, if thou canste for shame,
that now at this present in Losanna thou
keepest, vnder the false name of pre-
tensed mariage, in filtie adulterie, the
wife of a poore Taylor, who, except he
be lately dead, dwelleth yet in the Har-
pestreate at Paris: That when she (her
name, as thou calleste her, is Mistres
Candida) fledde to Hewlo the common
Stevves at Paris from her housbande
(because, hauing taken her in adulterie
he had geuen her a gaish vvith a knyfe
in the hip, and because, she had bene put
in prison, for that she fetchte a friscoll,
when she was merily dawnsing in a
wine tauerne with her customers, and sayd,
*hoighe on leape more for all Christen
soules*) thou cammest thither to visyte
and comfort her, and to currie fauor, and
when thou haddeste made a filthie booke
of vile and bawdie verses and rimes in
her prayse, at length thou tokeste her a-
vvay

*Mistresse
beautie.*

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vay therhence, and haringe made a greate purse of mony, by Simonie, Sacrilege and spoilinge of Churches, thou cariedst her away with thee to Geneva, where Caluine sollennized a mariage betwen you. As forthy othermost wicked doeinges afterward in Fraunce, I say nothinge at this tyme.

What shal I here rekon vp and open to your learned eares the vile behauour, the leacherous living, the abhominable adulteries, the filthie whoordomes, the dublenes, the robberies, the crueltie, the Sacriledges, of other of the same stampe, who vnder colour of Religion and hypocritical name and Title of Ministers and Gospellers, deceaue and beguyle the whole worlde? To make few wordes, the abiects & outcastes, the most vvicked and base of all sortes of men are gone to this gospellysh Congregation like chaf vvinowed out of Gods floore, or like as vile filth & ordure doth run & flow in to a stincking gutter or sinke. But especially if vve consider the Patriarches of this Synagoge, the chief Authors, the makers and Masters of these Sectes: We shal plainly see, as in part I haue declared of the thre forenamed Captains, that ther vvas
neuer

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never in the Church of Christ such wedes sprong vp, so lewd, so lecherous, so proud, so arrogant, so spitefull, so malicious, so wicked. For they are so clad with al manner of naughtines, that there is nor hand, nor soore voided of vice, nor any one part of all theyr bodies vnspotted, nor any wicked acte absent from theyr whole synfull carcasses.

O ye vertuous Returners, could ye beare with all these abominations in your owne manners, & could abyde nothing amisse among Catholike men? The flame of your tyrie Charitie was so hoar, that ye dydde your best to burne vp quite other mens faultes, yea, the men themselves, theyr Cities, houses, dwellinges and all. But ye would not so muche as sweale your owne Coates with the leaste sparkle of that consuming fyre.

If all they that had offended most, had first suffered punishment proportionable to their desertes, you had gone to the pot ere this: it it had bene your lot (who every one of you have mosse wickedly transgressed God and man: law) to have gone first to the gallies. Would God that order of iustice had bene obserued: there had

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had bene by this tyme nor one of that
your wicked packe and Conspiracie lefte
aliue to punish the Catholikes so cruel-
lie with warre, fire, and sword, liued they
wel or yll.

But you can spare your selues well
inough, & are in the meane time so staight
laced, that ye cannot find in your canke-
red consciences to pardon any offence in
other men. Ye were so inflamed with
the zeale of the Gospell and of Godes
house, that ye cried out against the Ca-
tholikes, and proclaimed them Super-
stitious, Adulterers, Tirauntes, Ido-
latres &c. If all be true, as you say, in
deed it is a weightie mater worthie to
be sharply looked vpon that ye lay in a-
gainst them. But if all these be but lyes,
fables, and false surmises of your owne
malitiose stomakes, as they be in deede,
then you vcharitable backbiters, you
most impudent slanderers, haue deserued
to abide your selues the iust punishment ^{pena}
due to those faulkes, ye falsely fathered ^{Talis}
vpon other. But ye were wily foxes, ye
escaped well enough. For ye did not, I ^{Subscrip}
warant you, as that law ordaineth, put ^{tion is}
your names to the indite mentes & accusa- ^{crim.}
tions subscribed with your owne handes to
bind

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bind you selues to be readie to receaue
the punishment of the faultes ye layed
against other, if ye failed in your proofs.
Yea, and ye behaued your selues yet more
impudently then this, and more contrary
to all order, processe, and forme of lawful
proceeding: for in this your monstrous
iudgement of Reformation, you were the
accusers your selues, and you, the selfe
same men, the witnesses, the iudges, the
hangmen, and most cruell bouchers to
execute your owne vnlawfull & wicked
sentence. It may be, this touched you
neerethe quick and caused you to winche
and strike, that because of your profession
and vow of perpetual chastitie, wherein
ye promised to liue chaste during your
liues, ye were not suffred freely to mary,
to beguile poore simple women, to bathe
your filthy bodies in the stinking puddle
of carnall pleasures. What then? It had
bene your parte to stande to your ovne
promise, though ye had made it to your
mortall enemy: howe much more had
it become you, to haue kepte the vowe
of Chastitie ye made to God almightie?
But twyssh: you vvere vverie of your
vowe, it repented you that euer you
made it, ye dyd sette naught by it, ye
vvere

*Vides
hosti ser.
munda.*

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vvere of that mynde peradventure, that ye had rather be damned for euer, then to treade for a shorte space the streight narowve vway that leadeth to heauen.

Wel, if it vvere so that nedes ye would to it, and caste your Towe on the hedge: yea needed not streight wayes to fight for the mater. For ye had the common Stewes and brothell houses open at all tymes, and euery vwhere at your pleasure. Lighte vvomen married, and vnmarried, yea and Nunnes that had professed Virginitie, as you had done, vvere ready by you, leu'd perswasions (more was the pittie) to serue your filthye lustes, to keepe you compainie, to goe to the diuell arme in arme with you.

But what if perhappes some of you dwelled among good men in suche vvell ordered Tovvnes, vwhere good Rule vvas so narowvly looked to, that by no meanes they could be suffred to haue a Mistresse Candida for a vessell of ease-
ment, as ye call it: vvas that a sufficient
vvrang and iuste quarell for you to take
Pepper in the nose, and svvorde in the
hande, and by and by bid Battaile?
vvere ye bound to stand so stoutly to La-
die Letcherie Dame Venus, to maintain
the

*It is Co-
ardales
Phrase.*

Against the Vnlawful

the liberties of her Kingdome and Gospell so streightly, that if euery one of you in euery place were not permitted freely and without checke to cherishe his carkasse with a whoree, ye shoulde for reuenge of her quarell trouble the Gospell of Christe, diuide with Scisnes the Churche of God, make suche a sedition, suche a sturre, suche an vprore in all Christendome, as neuer any Barbarous, Rude, Sauage or wild people made the like?

Some of your side suffred for thar words sake for so ye cal that cursed gospel of yours Yea and well worthy to, I assure you. For they neuer ceased to bark at Prelats & Princes, to worke al meanes to wring the sword out of theyr handes, to trouble and disorder the stare of common weales: Finally they neuer had theyr ful of theyr fundrie wicked practises against God, of theyr rashe madnesse and furiose blasphemies against the blessed Sacrament of the Altar.

Yea, but you saie it was the very true worde of God they preached, they were the men of God, the Martyres of Iesus Christ, the Apostels of Christendome These be high Titles. Wil they be any higher?

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vertue, and mild manner in planting the Gospel. But you ride to preache on barbed horses, & put on the corselet not of faith, but, of iron and Steele, to set forward your strainge Religion. Al the world may see, that, as the maner and order of your proceedings is contrary to Christ, so all the stufte ye vtter, is likewise contrary to his heauenly Doctrine. What? Could ye not suffer Martyrdome gladly for the gospel? No forsoth. ye chose rather to slay them to be slaine, & no maruell. for ye looked for none other commoditie by your Gospel, but a losenesse and liberry to liue at your pleasure. And therefore such Gospellers for such a Gospel were very loth to leese their liues. The theefe wil neuer gladly suffer deathe and spend his life in defense of theft: for he purposed to haue none other frute and profite by theft, but his sweete life in this world maintained at pleasure. He that loseth his life, sayeth Christ, preserveth it into life euerlasting: but you were loth to lose yours, for that ye had no hope to haue any euerlasting life for it. Ye held it better to be Martyr-makers, then Martyrs: to do, then to suffer iniurie: How be it, to say the truthe, ye suffred no iniury when ye suffred death
for

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for heresy, for ye deserued no lesse. But, when ye mured other, ye did great iniury, whether they deserued to die or no: for that ye had no authoritye so to doe.

Hold stil your hands a little while, lay downe your Swordes and priuie Daggers, let your fury coole, and harken to reason, and ye shal plainly perceiue, that there is great oddes betwene the order and due Ministration of Iustice, that the Emperour and Christian Princes vsed to execute against your wicked transgressions: and your impudent boldnesse, Traiterous Rebellion, and Bloudly cruelty against Christendome. By the authority of God almighty they *Rom .13.* beare the sword, and haue power to punishe the wicked: but, as for you, who made you, I pray you, rulers and Iudges in Israel? O vnhappy dayes, O wicked manners of our daies, maye vve crye at this time vvith more iuste occasion, then in his age *Marcus Cicero* did.

Bondslaues refuse to beare the yoke vnder their Maisters: Subiectes disdain to obey the commaundementes and rule of their Magistrates. Theeues vvould be Lordes and raigne ouer all vvho be robbers, if you be Refourmers?

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Yea, vvhoo then shall be called Spoilers,
Ennemies, Traitors, Tyrantes, and
cruell Bouchers, if you be gilleſſe and
Innocentes?

To conclude in ſeuve vvordes, vvhat
reaſonable cauſe doe ye alleage for your
ſelues, vvhy ye made vvarres ſo vvicked
and ſo abhominable. vvhy ye prepared
fire and fagot to burne the whole world?
was it becauſe ye were ſometimes bur-
ned for hereſie? Truly ye ſuffred not ſo
muche, nor ſo often as ye deſerued. but if
perhaps, according to your deſertes, ye
had gone oftner to the ſtake, yet ye ſhould
haue ſuffred it patiently for the Goſpels
ſake, if ye were Goſpellers (for ſo were
the Apoſtles wont to do) at leaſt wiſe ye
ſhoulde not haue reſiſted wyth force of
armes, becauſe ye were ſubiectes, and
were puniſhed by an order of law at the
commaundement of the Magiſtrates and
ſuperiour powers. Could not the free-
dome of your Goſpell flouriſhe and pur-
chaſe you the carnall freedome and looſe
libertie of the fleſhe by no meanes with-
out warre? In good ſoothe ye neded not
to repine for lacke of libertie, for euery
where ye were wont to ſet the vſuall and
accuſtomed faſtes of the Church at naught,
and

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and fill the Panche freely, to cary a sister
wife about with you, to toulle Nunnes
out of Cloysters, and with filthy and sa-
cilegious Lechery to abuse them: yea &
most commonly euery Apostate Monke
had his Nunne at his taile. And so it agreed
wel, if god would haue had it so: for,

Holy Kate her holy mate,

And like his like must loue:

*By holy trade, a broode is made,
To clime the Cloudes aboue.*

*Sanctum
sancta de
cet, his
artibus
itur ad
astra.*

It was the Frier Apostles pleasure,
that his Lady Venus Court should be
franke and free, If thy wife, saith he, wil
not do it, let thy maide supply her place:
the will of God commaundeth, and ne-
cessitie binder has wel to haue carnal co-
pulation, and as to eat and drinke. Was
it your drift to redresse the vitious lining
and loose manners of these daies? It had
bene your part first to amend your ovne
selues, who were the worst in al the packe,
and then hardely to lay to other mennes
charge what ye could. Or was this your
purpose to compell men to receiue your
Gospell, and to poure it into their mou-
thes spite of their teethe? So did neuer
Christ plant his Religion, But so Mahu-
met stablished his cursed sect. Ye labored

*Lutheri
Ep. ad
Præpos.
Lune-
burg.*

Against the Vnlawful

in vaine, vwhen ye trauailed to bring the vworld to your Religion by villany, railing and double Cannons, as easily as the Apostles did vvin men to the Gospell of Christ, by their good liuing, preaching and miracles. How be it in deede, it vvas neither Religion, nor Gospel, nor Gods quarel that ye ment to further: euen he himself, who not for Gods sake, but for malice againste the Pope began this whole Tragedy, is a currant witnesse in this poynt, and hath constantly so deposed.

*Luther
began his
gospell for
malice a-
gainste the
Pope, as
he confes-
seth.*

*Ep. ad
Argentin
impress.
Hagan.
1521.*

1. Tim 3

10. 17.

10. 14.

Was it to restore the Christian Faith, (being as ye thought well nighe worne out) that ye made so great sturte? Your labor was needlesse: for the Church of God, the Seat and sure Pillar of Truth, hath allwaies, without force and battail, most Reuerently and charely kepte the Faith that was from the beginning committed to her Custody. This Christ obtained of his Father. this shall the Heavenly Comforter the holye Ghost performe for ever, How then good sir? was this wel done so to turmoile and to set the quiet state and publike affaires of common weales, to make a mixture and confusion of hot and cold, high and low, to trouble and turne vp and downe all thinges
apper-

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appertaining to God & man, so lightly so rashly, so wickedly without any iust occasion, without any sufficient cause, without any good reason?

Men that professed Christianity, haue fought cruelly and outragiously a longe time against Christen men, haue fought their liue and goods, haue bereaued them of house and home, of Church and Chappell: welthy and rich Cities are impou-erished, sacked & spoiled, Church Vestries are voided, rifled & robbed: And now if a man call them to accomptes, & aske the cause of al these their tragical & cruel do-ings, he shal haue a short answer with mum budget, except they will peradventure al-legethis, that the lofty Ambition, the greedy Auarice, the desperat boldnes of certen wātō & loose friers haue ministred iust occa-siō of so horrible, wicked, & hainous battel.

Now I come (most gentle Audience) to that second parte of this matter, to that poynt wherein I promised to make discourse of their conspiracies and treasons: to the end ye may plainly perceiue, that our Aduersa-ries were not only without cause offended & rashly moued to bend their minds to fight but that also they toke weapon in hand, and bad bataille traiterously: and that as

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they attempted warre without iustice & right, so they proclaimed and pursued the same without Anthonitye and Commission, to omit nothing that should help to fil vp the measure of their so great and execrable wickednesse.

It is great pitye, in verie deepe it is muche to be pitied, that Christen Princes doe make warre one against an other so often: yea and that, God wot, for light occasion, or wel nighe for none occasion at all. Desire of raigne and soueraignitie, a light displeasure taken vpon a word spoken, Glory, Hastinesse, Emulation of Rulers, haue breed vs many times long and cruell battraile, so that aman mighte wel now sing as the Poet Horace did.

VVhen Kinges and Rulers keepe ill rule,

*Quicquid
diligant
Reges
plectun-
tur A-
chini.*

The people payes for all:

Their ouersightes, the Commons sighes,

And feeles their wanton fall.

The time shall come, Oh, I tremble when I speake it, the time shall come in deepe, when it shall repent them to late, that by their lighenesse and rashe panges, so much and so manie mens blood hath bene shed. Yet to say the trueth in suche warres, most commonlie, the souldiours are excused for that theyr part is rather

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to obey, fulfil and accomplishe their law-
ful Princes and Capitains commaunde-
ment, then deliberate, dispute and reason
of the equitie of the cause wherefore they
fight. But in this domesticall insurrec-
tion, in this monstrous tumulte, and
sedition, that hath bene stirred vp these
many yeres vnder pretense of reformation
in maters of Religion, wherein nor
Captaine, nor Magistrate, nor Prince,
nor Emperour biddeth any man strike:
where without anie Lieutenant Gene-
ral, knight Martial, or deputie Captaine
all the whole hoste is but an assemble of
priuate men, of common souldiours, or
rather of rousers, cutthrotes, and moste
cruell murderers, who is voide of hai-
nous offense? what one is free from ma-
liciousse treason? who of all this companie
isable to say, that he is in his conscience
giltlesse, innocent, and vnspotted?

Priuate men that had no Authotitie
at all, bad barrail them selues of theyr
owne headdes, and styckte not, with-
out theyr Kynge and Soueraigne his
commendement, to bringe and receaue
into the Realme, forayners, straingers,
hyred souldiours, and enemies.

I wyll aske them nowe no more,
what

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what iuste quarell, what reasonable cause they had, to muster and to proclayme waire. Be it, that the cause was most iuste and sufficiente, because theyr pleasure was so. But this I aske them, what lawesfull power, what lawe, vwhat Statute, vwhat right, vwhat custome or common example of antiquitie, vwhat authoritie and commission they had so to doe?

Whereas they are but meere private men and subiectes, called to no office nor authoritie at all, nor placed in anye roome or dignitie in the common vveale: yet they dare be so bolde, as to muster, to campe, to pytche a fylde, they take vpon them to minister Iustice, and right (right? rather may I cal it moste vnmercifull vvronge) they vvyll needes be rulers, yea and ruleal rulers and the vvhole roste theselues alone.

If a man might be so bold as to aske you nowe, right Honorable Gospellinge Capytaines (as the Renowned Prince and moste Reuerende Father my Lorde Cardinall of Lorraine a fewe yeres agoe asked the Ministers of that deformed Church in the Honorable
assemble

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assemble at Poissie) vvhence came
you? Who sent you? By vvhhat Au-
thoritie doe ye all these thinges? either
ye shoulde be domme vwithout any thing
to saye (as they were then a longe ^{Be at then}
whyle) Or lye impudently, as your ^{after long}
accustomed manner is: Or be driuen ^{delibera-}
plainlye to confesse and grannte, that ^{tion ansue-}
ye are but priuate Subiectes, of no Ju- ^{red, that}
risdiction, of no Place or Degree, cal- ^{his voca-}
led to no Office or power to meddle with ^{tion was}
the Publyke Affaires of Christendome: ^{extraordi-}
Finally that (for all these your strainge,
maruelouse, and monstrouse mylte-
ries which ye professe and practice moste
impudently and desperately, takinge vp-
pon you to redresse the state of all Chri-
stendome, and to Reforme matters of
Religion) ye haue no Authoritye at all,
neither ordinarie power in earth, nor ex-
traordinarie Commission from heauen,
For ye shal neuer be able to proue either
this by Miracles, or that by letters Pa-
tentes.

As for Martine Luther (or rather ^{Luder in}
Luder, but that for shame he chaunged ^{the Ger-}
that filthie name of his) borne at Islibi- ^{man tonge}
um in Saxonie, and begotten of a Spirit ^{is as much}
to saie as
Incubus (as the common reporte goeth) ^{a slave or}
who

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a name.

Vide Bam-

derium. in

detect.

Nugar.

Lutke.

Fonta. li.

1. E. i. for.

con. Skid.

who is your chiefe Apostell and Patri-
arche: we knowe him verie well, what
he was, whence he came, and what au-
thoritie he had. When he was a yonge
man he studied the ciuill law, and after-
ward when for his recreation he walked
in the field nigh the Vniuersitie of Er-
forde, he vvas slayken down to the grounde
vvith a sudden thunderclap and lighting,
and his companion, that vvalked then
vvith him, vvas vvith that blow quite slaine
before his face, vvhereat he vvas asto-
nied and put in suche feare, that he deter-
mined vvith him selfe to forsake the world,
to enter into Religion: & so out of hande
made him self an Augustine Friere. At
the laste he was made Doctor in Divi-
nitie vvith shame inough: for he came to
that degie vvith the money that was be-
quethed to an other man, whome, vvith
the help of his Prior, he beguiled. What
other estate or degie he had in the com-
mon weale, or Apostleship in the Church
of God, beside this, we could never yet
learne by any meanes. But in deede he
braggeth verie often, that he is wel as-
sured, that his doctrine and conclusions
are from heauen, and that he was sent
from heauen to the Germans to be their
first

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first Apostle that should preachie them the Gospel: for before his dayes, he sayed that they neuer had any true Religion or Christen doctrine. In few words he maketh more accompte of himselfe, then of S. Augustine and all other holie and auncient Fathers of Christes Church.

*Luth. li.
de secul.
potest.*

This bragginge Thraße telleth manie strainge matters of him selfe more maruelouse then true. This is more like to be true as he reporteth of him selfe, that he had manie times familiar conference and talke with the Diuell. Yea and his Actes & doings during his raigne, written and faithfully registred by Cocleus and other of his neighbours men of great learninge and credite, do most manifestly declare and proue, that from the diuel also his familiar frend & Prince of this world he receaued authoritie and commission to punish all good and honest men, and to gaine say and withstand the holy Masse.

Ihon Caluine borne at Nouiodunum in Picardie, a man banished from his countreie for his wicked behauioure, and whiles he liued in his countreie, the veriest varthriste and naughtiest varlet of all his companions, first hydde him selfe at Basile, then beganne to shew his head

*Anton.
Demos.
de Missæ
fac. c. 2.
loan, Va-
querius
lib. de
Tentat.*

at

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at Straſeburge and preache to the Rene-
gates and Apostles there: At last came to
Geneua, and put out the Deputie of the
Citie, expelled the Bishope and all the
Cleargie that were honeste and Catho-
like, with all the vertuouse and substan-
tiall Cityzens, and so wanne Autho-
ritie and beganne to raigne there like a
Conquerer by the lawe of treason and force
of armes.

*Vide
Lindani
Dialogum
inſcript.
Dubitant.
Fol. 139.*

What neede I here againe bring you
in mind of that Epicure Beza the Bur-
gonion, a Licentiate in law, who taketh
so much Poeticall licence, that in his
bawdie and fylthie Epigrammes he pas-
seth farre the wanton Pagan Poetes
Martiall, and Tibullus? what shall I
speake of Bernardinus Ochinus that Ita-
liane, who laboreth to plante the beastly
Doctrine of Polygamie, that is, that
more then one wife at once may ioyne vvith
a man in the state of lawfull matrimony,
vvilling therefore and perswadinge men to
be many vvivers, as the Turkes are.

What shall I tell you of Peter Mar-
tyr the Renegade Moncke, or of Ber-
narde Rotman an vnlearned Asse that
beganne to professe learninge, and by
color of only Scripture, vvhicke he vn-
derſtode

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derstode not, expelled the Catholikes out of the Citie of Munster? Or of Ihon of Leid the tailor, that furiously captaine of the mad Anabaptistes, vvho, vvithin a yeare after, got that vpper hand of Rorman, draue out the Lutherans, brought in the Anabaptistes who began to raigne in the very same Citie, hauing won & cōquered the field by that same craft & pretense of scripture only, Rorman did before, & so gaue him a fall in his own turn & serued him with his ovvn saue? or of Osiander that Holie man commonlye called the second Enoch, a Goddes name, or of Carlostadius that rude married Archedeacon of Wittenberge, who became afterwarde for mere folly a mad and vnskiful plowghman, to the wonder and laughinge game of all that country. Or of Illyricus, Musculus, Faxellus, Virertus? Or of Bucer, Morot and Malot, the ringleaders and teachers of all mischefe? good God, what a table haue we here, what a noble ranke of vertuous, graue & renoumed Fathers is here? such as I assure you, no honest and discreete houte holder woulde euer suffer by his good will to tarie within his doores.

Such Champions are they that professe

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fesse them selues to be the Aduersaries and enemies of the Catholike Church: these be the captains that stand against the Bishops of Christes Church, the kinges of Christendome and Rulers of common weales. Such are the Oratours and Preachers that vse to declaime, to raile, to thunder against the blood & Shrines of Martyres, against the Catholyke and vniuersal Religion of the Christians, against the mystical and holy Sacramentes of the Church: Yea and sticke not, like madde dogges, to barke and baye against the very blessed and pretiouse body of our Lord Iesus Christ. These, yea such fellowes as these be, are they who nowe these manie yeres, vsurpe a Lordly authoritie ouervs, whome we are compelled to take for our masters, who take vpon them to controlle the doinges and maners of all the whole world: And yet can we learn by no meanes wherehence came this so Imperiall a soueraignitie, or who gaue them so greate and princely Authoritie: except we say they had it of Satan, & that they be the very vndouted prophets and forerunners of Antichrist.

The Bysshoppes and Prelates of Christes Church doe excommunicate them
our

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out their flocke, and seperate them from the mysticall society, fellowship and communion of all Christian men. The Christian Princes and rulers of the worlde do bannish them, do take them for out-lawes, and both by proclamations and force of armes trauaile with much care and diligence, to defende and saue themselves and theyr louing subiectes from them: God allmightie the omnipotent Lord and ruler of heauen and earth neuer signified to the worlde by any miracle, signe, or seely token, that we shoulde take suche as these are for hys commissioners or deputies: excepte a man will saye, that this is a miracle, that these fellowes often tymes (whyles in the presence of the people, they faine that they are able, in the vertue of the gospel they preache, to restore the dead to lyfe) doe make the liue stark dead, as a certain Preacher did, one Mathias in Polonia, and the like is credible reported of Ihon Caluine at Geneua.

Howe then? What shal we take them to be? In fewe wordes, they are theeues that come in by the windowe, they are murderers, traytours, heretykes, Satans ministers. For why, theyr

D doeinges

Against the Vnlawful

doinges declare nolesse. They doe the commons wronge, they conspire against Princes, they diuide the Church with sectes, they prouoke God hym selfe wth horrible blasphemie. By flatterie, and bearinge themselues a losfe like graue bearded goates they currie favor with the simple people, and studie to be in credit with the commōs & basest sort, by clawing them where they itche, and telling them faire tales of liberty, loosenes and light burdens, such as they know the people are glad to heare. Otherwise in verie deede they haue nothing to do vvith such affaires as they meddle vvithal. They can neuer beare out themselues by any lawv of God or man, for takinge vpon them the office and profession of reformatione religion, nor excuse them selues by any meanes from hauing don to muche amisse, and most greuouse vvronge, in that they toke vveapon in hand and made vvar.

For they, being but priuate men, yea & the most vile, base, & vvorst of al men in raging choler & furious madnes, did stand vp, gainsay and resiste the lawes and magistrats, did sturre them selues & others against theyr Christians Emperours, Kings, & rulers, did seperat themselves from the
company

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company of al honest & faithfull subiectes,
did bid bataile to their owne native coun-
try, bid reioyce & triumph in their vicked
and rousing theeuerie.

O God immortall, howe many, howe
greate, and hainouse trespasses are here
couched together in this one wicked and
curled attempt? The native borne fight-
eth against his owne country, one fel-
low striketh at an other, the sonne smi-
teth his father, the subiecte assaulteth
his Gouvernour, the Souldiour turneth
the edge of his sworde against his owne
Captain, one Christian pursueth an other
Christian with deadlie blowes, with gun-
nepowder and fire; finallye mortall man pro-
uoketh euerliuinge God with mischeife,
wickednes and blasphemies.

O moste mercifull and highest Lorde
God of heauen, to what unhappie dayes
hast thou brought and reserued vs, that
we should liue & see this miserable tyme
and lamentable age? What case, what or-
der, what state, what face of a Christian
common weale is this? lawes, magis-
trates, right can bear the sway no where,
the royall scepter & mace of the Empire
lieth downe on the ground, the sacred
crownes of Christian kinges are trodden

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vnder traitors feete: It is lawfull and right for euery desperate swash buckler to doe what he listeth, and his listeth is to doe, that his belly biddeth him, that pryde pricketh him, that madnes commandeth him.

He is taken to be the ioliest fellow and to haue best profited in the libertie of the Gospell, who feareth nothing, who setteth by no man, who thinketh him selfe bounde to obey no law at all. What can be more tedious and troublous, more vnrule and outragious, more horrible, execrable, & terrible, in that infernal depepyt of of Satan, amonge the vgly diuelles of hell themselues then this, that euery bodie coueteth rule & to be master ouer other, and none can abyde obedience, and to be a quiet subiect? That al things are done in a confuse tumulte, nothinge aduisedly and in order? That the highest and lowest without distinction are mingled and ruffled together? that colde and heate, drowth and moisture strue and contend with continual discord, and contrarietie one with an other?

Pardon me, I beseeche you (most gentle Audience) pardon me, if perhappes this quicke and egree talke seeme in your learned eares ouer bitter and lothsome

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some. If I speake home & more freely, the
can well agree with your milde and gen-
tle natures, it may please your goodnesse
to haue me excused, and lay the blame, as
reason is, on them whose wicked demean-
ure compelled me thus to speake: whose
deepe and festered woundes can not be
healed with lenitiues and temperate me-
dicines: whose greuous sores and abhomi-
nations cannot be declared with milde and
gentle language,

For what can be spoken to bitterly,
or done to seuerely against them, who with
theyr wicked and cursed mouths do raile,
rage, and cal the most renowned & noble
Christian Kinges and Princes, slaues,
bouchers, knaues: and the reuerende
Bishopes (Christes most holy Vicars)
Antichristes, bawdes, iolds? who stick
not to publishe in theyr wrytinges, that
the great Turck is ten times better, wiser,
& honestest man, then our Christian Ru-
lers & Princes? who beare men earnestly in
hand, that no mā, except he wil be Sarans
own childe, ought to obey that worthy &
politik decree of the most noble Emperour
Charles the fiste that he proclaimed at
Wormes by the aduise & consent of the
Prince & estates of Germanie for the ap-

*Lu. glos.
ad Edic.
Imperi.
& in ad-
moni. ad
Germ.
suos teu-
tonica
script.*

*Luth. ad
uers. exe-
crab. An-
tichristi
Bullam.
Lib. cont.
pratens.
stat. Ecc:*

*Lu. cont.
duo man-
dat Cæs.*

*Lu. glos.
ad Edic.
Imper.*

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peasing of sedition, & the quenching of dangerous contention in matters of Religion.

*Vide dia.
secun.
Dubitatiij.
p. 278*

*Refert
Geor.
Vviceli-
ut in rec.
Luthera-
nismi.*

These be but trifles & light maters in comparison of the rest of this theyr wicked & traiterouse conspiracie. In the very honorable presence & hearing of our late soueraigne Charles the fiste, & the estates of the Empire at wormes, the worthie third Elias, out of those words of our Sauour Christ in the Gospel (*I came not to send peace, but the sword*) concluded, that it ought to be a thinge to be wished for as mooste acceptable to Christen men, and speciallie to him, that strife and contention should rise and growe aboute the word of God. Yea not longe after, he dyd set out to the sight and vew of the whole world seditious and heretical bookes, wherein he did the beste he coule to abolishe all due obedience, to abrogate all policie and ciuile gouernment, to perswade the people to rebel and forsake theyr spirituall and temporall rulets and masters, to prouoke them to steeling & robbing, to bludshed and murder, to sacking and burning of houses of Cities, of Churches.

He saied, that men should washe their handes

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handes in that bloud of the Romish Clergie. He affirmed in his writings, that it was the very true nature & complexion of the gospel to moue and sturre vp war and sedition: That there ought to be no Magistrate, no superiour at all amonge Christen men: That men ought to pray God earnestlie, that it would please him to put in the heades of the vplandish men of Germanie, not to obeie theyr Princes, nether to goe to warre with them againste the Turke: That men should contribute nothing towards the charges of the warre against the Turk: That it was not lawfull for Christen men to warre againste the Turke, but that they should suffer and beare patiently and with a good wil all violence, wronge, and iniury that were done to them. yea that it was so farre against the lawe of God to fight against the Turke, that if anie man should be so hardie as to doe it, it might be well sayed, that he fought againste God him selfe, and seemed to repine and resiste againste his heauie hand and iuste punishment: That neither man nor Angel of heauen had anie Authoritie at all to make anie law or one syllable, whereto Christen men should be bound to obey.

*Epist. ad
Frat. inf.
Ger.*

*li. de pot.
seculari.*

*lib. cont.
duo edi.
Caesaris.*

*li. de bel
lo cont.
Turcam.*

*Luth. af.
sert. arti.
cul. 24.*

*Lib. de
capt. Ba.
bil.*

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more or longer than it pleased them. For we are, saied he, franck and free from all things. And in case arie thing were decreed and laied on the neck of a Christian man, wherto he should be of necessitie constrained to obey againste his will and consent, that that proceeded of tyrannie, & should be taken for violence and crueltie: finally that there was no hope of redresse and reformation, except the lawes and decrees of all men were vterlie abolished, and the free gospell of libertie called home again, according to the whiche all things should be iudged, ruled, and gouerned.

*Then
Luther
being
cheife
preacher
of that
Gospell
would
haue been
king
alone him
self.*

With these strainge opinions and singular pazadores the fundation of the fift gospell was laied, and hence consequently the springes and grasse of this wicked conspiracie and treason, we talke of, began to budde.

*Touching
this insur-
rection of
Muntzer
reade 7
Cocleus
de reb.
luth.
Anno
1525.*

When Thomas Muntzer, this Euan- gelistes scholer, had learned thies highe Mysteries of his master, he began to preache apace, he made manie seditious sermons to the people, exhorted them to diuide themselves from the Catholike Church, to forsake their magistrates & rulers, & to shrink a way from them,

scilicet

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sent his letters about the countreie, gathered a great hostie of vplandysh paitantes, of most wicked persones, of desperate slaues, & cut of hand biddeth bataille. who biddeth it? (good God) and againste whome? will ye see who it is? forsooth it is Thomas Muntzer the Apostle of Saxonies scholer, a man that should haue bene bound in chaines, according to the counsell of the learned physician Hypocrates, for his madnes, a monstrous, contagious, and pestilent beast, framed and made of all maner of stinking vices and fylthie ordure, that biddeth warre againste his owne countreie Germanie (a noble countreie sometime & most flourishing) againste Princes & rulers, againste the verie Church of God himself.

Oh wicked villaine, oh pestilent monster, oh cursed rakehell. Yea and the impudent caytif was not ashamed to call it also, *the battaile of the lord*. For so he cried to his souldiours: *fight good bretheren, fight manfullie the lords battaile, fight Gods field*. For he saied, he had commission by Gods own mouth, to bid bataille against all Princes & Kinges. The verie same saied Luther also, affirming
that

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Melanct. that God himself did rise & stand against
comment. the estates of Germanie & theyr tyrany
ad Coll. nie: That it was the lyuing God of
heaven his own proper battaille, and
not the poore paisantes of the country:
and withall the lieng prophete assured
most constantly before hand by his false
sprite of prophecie, that the rebelles of
the country should suerlie haue the
vpper hand, and that the Princes and
Nobles should be vndone, haue the ouer-
throw and vtter destruction.

Well now, Muntzer then goeth
forwarde verie insillie and desperatelie
with his Vplandisk souldiours,
of whome he had a meruelouse greate
number assembled about him and labo-
reth tofie and naile what he could, to
wring the sword out of the magistrates
handes, to deprive them of alauthoritie,
power and rule, to degrade and depose
them from all honor, dignitie and prin-
celie estate.

Manie a notable castle and palace,
manie a goodlie Abbey and Church
was quite rased and ouerthrowen by his
wicked meanes and doinge: yea in onlie
Franconia, as somme men write, no-
lesse then three hundred.

Vpon

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Vpon this at Franckford two noble *Eras. Alber-*
Captaines, a tailor and a shoemaker, be-
ganne to strike vp alarme to a freshe re-
bellion, to blow the trompet, to call their *berus & Conrad.*
souldiours to the field. They shutte the *VVimp.*
townegates, appointed new companies *lib. con-*
and Aldermen of the wardes, made elec-
tion of new Senators and counsellors, *tra Sui-*
somoned a parlement, and ordained new *gium.*
lawes, expelled the officers & magistrats
out of the towne, some they butcherlie
murdred, sent their statute bookes to o-
ther Cities, to stirre vp other to sediti-
on, & to take weapons by theyr example.

Herevpon at Mogunce, at Rincauia,
at Colen: Here vpon in all quarters of
Germanie suche a tumult, suche an in-
surrection, suche an vprore is stirred vp,
suche a terrible and traiterouse rebellion
is by and by risen, as neuer the traitor
Catiline attempted the like in Rome.
The whole world is sett afire with the
heate of this gospel, manie puissant, re-
nowned and notable personnes of the
nobilitie are cruellie murdred, among
whome the honorable Earle of *Helsen-*
steine was one. Who, as it is reported, *Erasmus Alber-*
was forced to runne vpon their pikes. *reportet*
All things, high and low, are turned in-
vpfi.

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vpſide downe, deadlie warre rageth on euerie ſide, horrible feare raigneth euerie where. For whie? the lordes and Rulers were now more aſtraied of their own ſubiectes & ſeruantes, then of their foraine enemies and ſtrangers. But yet at laſte by the ayed mercy and benefice of God almightie, the victorie ſtode on the Nobles ſide: who overcame the Paiſantes, toke Muntzer (who repented greuouslie his wicked & traiterous doings and at laſte loſte his head) and ſlew in the ſpace of three monethes a hundred and thyrty thouſand of the rebelles.

What did our worthe Col Prophet then, who before by his falſe Prophecie gaue the ouerthrow and vtter deſtruction to the Nobles, and gaue the conqueſte and victorie to his ſouldiours of the countrie: It is likelie, that here the ſecond Ieremie, (for he can quicklie beare the perſone of whiche prophete he liſte) ſate ſolitarie, weeping and lamenting the calamitie and miſerable caſe of his countreie. Verilie and ſo he did, For then he caſte awaye for verie anguiſhe of mynd his friers coate, and betakes himſelf to his nunne Catherine Boore, one of thoſe ix. whiche his bawd Leonard

*Luthers
marriage.
Anno
1525.*

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nard Knoppen stale out of the Nunnerie of Nimyke on good friday, when Christen men vse to celebrate the memorie of Christes blessed and bitter passion

This woman, after she had ben well broken & framed two yeres with wanton toyes and lcherouse recreations among the scholers of wittenberge, the poore seelie sorie man taketh in his armes, & for verie heauinesse & grieve embraceth her patientlie, & kisseth her deuoutly & ful often with al his hart. yea he toke it no scorn to daunce and drink carous and refuse not, though he was a Friar to marie a Nunne, which was a strainge matter and neuer heard of before, and all for verie penance & sorow to see so great murder and so much bloudshed: where of himself vvas the only cause and author

It is vvithout fayle a meritorious deede, as the Cannons saye, to take a vvhoore out of the steeves and marie her to make her an honest vvoman: and he toke an honest vvoman out of a Nunnerie to marie her & make her a vvhoore. So in doing his penance he missed but a litle, being ouerseen in taking *quid pro quo*, one thing for another. And vvith all, this Apostolick point vvas to be noted in this holie

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holie prophete, that out of hand, as the wind and flattering blast of fortune turned, so he turned his saile, chainged his style, sung an other song, and wrote bitterly against the poore vplandish men when he saw them ouercome, yealded them to Satan, and committed them as gyltie and worthie to die to the edges of the magistrates swordes, yea he reuled them & railed at them, calling them diuelles of hell, and saied that out of dout the Nobles might easilie winne heauen by shedding the bloud of such traiterouse rebelles.

*Luth.
contra
cohort.
Rustic.*

See, I pray you, the Euangelical sprite of this Apostle, how dubble it is, how experte and readie in false fayning and dissimulation. All this he wrote to make the world beleue, that he was none of that pack and wicked conspiracie of rebelles: wheras in deed he was the author and grandcaptaine that did set them on, and clapte his handes and egged them forward, as long as they had anie hope to haue the vpper hand.

*Teste
Stellio in
somprio
Luth. &
in defen-
sione.*

We maye thank this traiterouse Catile of our time, for all these blouddie tragedies. By suche practizes he came in fauor with Soliman the great Turke.

in

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in whose booke he was highelie esteemed: & wel worthie so to be. For by occasion of debate about the Lutheran Gospell, and so through Luthers meanes, he conceaued good hope to ouertunne and conquer all Germanie, when he came to that keye of christendome the noble Citie *Vienna Austria*, with suche a huge great host, that he made all Europe quake yea Soliman wrote in plaine wordes that he wished Luther long life, that he hoped the daie should come, that Luther should find him his good master. And in verie deed at that time the terrible and mortall enemy of Christendome gaue a great pushe, & missed but a litle to subdue al Germanie, whiles Christen men, being at debate between them selues about the Gospell, drew curtise verie vncourteouslie, and were in doubt whether they should go with the Emperour & fight against him or no, had not God of his infinite mercie then especiallic holpen his afflicted flocke and spared his people.

I can not without great greif of harte remember, the by that wicked meanes and procurement of this Gospeller, one of the beste Christen Emperours that euer ruled Christen-

*The
Turkes
armie
was then
two hundred
and
fifty
thousand
as it is reported by
Gaspar
Hedio
Hist.
Synop.
ad Sabell.*

*Teste
Iouine
M. viii
in loc.
commun.
to. 3. Fol.
195.*

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Christendome, was brought in trouble and great danger among his owne subiectes. Is there anie man aliue, that euer saw, or can anie of vs all call to remembrance, that we euer heard or read of such a Noble & worthy Prince for wit, vertue, prowesse, experience, courage, and for al other Princely graces, honorable giftes, and renounced actes, as was our late puissant & mightie Emperoure Charles the fift? Yea this Princelie man, this lieutenant general, parrone, and defender of all Christendome, this moste renounced Emperour was assaulted and entrapped by this pestilent treason and gospelish conspiracie. And whereas it should haue become Germanie especiallie to obey him at a beck: certaine Germans mustered, made a greate hoste

Smalcald & all the power they could against him,
field. and pursued him in open warre (whiche
The insur they call Smalcald Fielde) thoughte,
rection of (thankes be to God) they losse the field and
the Helue preuailed not.

tians stur- I could here tell you of the greate
red vp by sedition and insurrection in Zuitzerland
Zuinglius, whiche was sturred vp by Zuinglius,
Anno. the raging flame whereof was so feirce
1531. and great, that the bloud of manie thou-
Cronic. sand
Germa.

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land men was scarce able to quench it.

I could declare vnto you, how the traiterouse Gospellers of England gathered a maine hoste againste their moste vertuouse ladie Queene Marie the rare treasure, the peerlesse iewell the moste perfect paterne & example of our daies. How they shotte arrowes and dattes againste her Courte gates, conspired her death, deuised to poison her, to kil her with a dagge at one time, with a priuie dagger at an other time, reuiled her, called her bastard, boutcher, printed seditiouse bokes against her, wherein they railed at her like hellhoundes, and named her traite-rouse Marie, mischeuouse Marie.

*viates
Rebellion*

*Knokes
boke.*

It were to long to rehearse, how the noble Queene of Scotland was driuen a great while to liue like a poore priuat woman in her own realme, to obey her own subiectes, & to doe no more then they gaue her leaue: yea, and in the meane tyme was euerie daye and euery houre in greate perill & danger of her life among them.

I need not tell, that euery man knoweth, how the Gentell men that were seduced by thies new preachers rebelled againste their Prince in Sueuia: nor how

E the

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the Commons made an vprore againste their king in Denmarck.

But I can not omit, to speake of that late treason and cruell conspiracie of the Hugonoes in France. Who could without weeping teares abyde to tell, how those naughtie, false & wicked subiectes were not ashamed, to stand in open field againste their own natural Soueraigne in his own realme? To bid war and fight againste theyr lawfull King, during his nonage, to make a league and cōfederacie with the enemies of his crowne, to sell his Cities and townes to forayners & strangers for money? This holie bataille (for the Gospell a Gods name) was fought againste France by Frenchemen themselves: that is, first by Caluin the Dictator and General of the field, then by Bexa the Lieutenant, and Othomannus and Spifamius the petie Captaines, These were the cheife doers in deed, though as they tooke the colour of Religion & pretense of reformation for cloke of their treason, so they vsed the names & seruices of certaine of the nobilitie of France whome they had seduced to beare out the brunte of the battaille, the smarte of the strokes, the enuie, the infamie,

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infamie, & all the outward face and port of that busy matter. These were the knaves that lay in the stocke: as for other, they were but theyr trumping cardes.

The preface of their tragedie was verie calme and peaceable. They would seeme to goverie orderly to worke. They got an edict to be made forsooth for the furtherance of theyr Gospell, they got a law by force and extortion against thar king and magistrats wil and pleasure. The highe Court of Parlement of Paris made answer at the firste, *We can not, we wil not, we ought not.* But afterward they were compelled to let the bill passe, & the Edicte of Iannuarie to be made, that these rakchels might preach without the walles by permission, and as it were by vertue of a law: whiche law to all honest good men neuer seemed worthie to haue the name of a law, as the whiche was obtained by force, was laied vppon mens neckes by the might and violence of theeues and traitours that had taken & bound that Common weale hand & foote, was written and penned against all reason and equitie. But yet a law they would needes haue, were it neuer so vnlawfull, to be a cloke to couer theyr

*Claud. D.
Saint du
Saccag.
Fo. 58.*

Against the Vnlawful
outragiouse sedition.

And in deed at the firste they made them selues ierie humble and meeke. When the King and the honorables of France were assembled about weightie & greate affaires of the realme at Poissie, thither came the twelue Apostles of that deformed Church, of whiche number eight or nyne were Apostates, Munkes, and friers that had caste of their habites, broken their vowes, and forsaken theyr profession: suche smothe marchantes, that in outward talke & worde, in the presence of that honorable audience, would speake of nothing, but of peace and concord, of good faith and simple dealing: whereas in deed they meante, they minded, they wrought nothing els, but wicked conspiracie and treason, but sacking of churches, burning of cities, murdring of citisens, and the vtter ruine and destruction of that realme. yet that they were so earnest to haue a law for theyr syde, and by publike authoritie to be suffered to preache after their cursed fashion, their intent and purpose therein was this: that vnder pretense of a law they might vndoe the realme, and turne the King out of his kingdom, as they did before

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before vnder colour of the word of God,
expell the Bishhops wellnight out of the
Churche.

Wold you haue a law, that refuse to
liue vnder a law? who is so blind that can
not plainlie see, that yourcrafte & prac-
tize is, to driue out (as it were) one nail
with an other: whiles vnder the shadow
of religion and law, ye labor what ye
can, to bannishe all law & Religion out
of the world, to overthrow the Churche,
to roote all ciuill order and policie of tem-
porall affaires out of all christen real-
mes, countreis and cities.

But I pray you, by what law made
you that wicked conspiracie, when ye a-
greed together to robbe & spoile in one
night all the Churches in France at once,
if all things had framed & fallen out ac-
cording to your phansies & purpose eue-
rie where, as they did in Gascoine & di-
uers other places of Fraunce, where ac-
cording to the appointement the matter
was put in practice in deed with most
desperate boldnes, and wicked Sacri-
lege? By what religion or law did a
great companie of you flock together at
Challon in Burgundie, & there in your
Canuocation house made a Synodalle
E 3

*Claud.
D. Saint-
Elys du
saccag.
Fo. 55.*

*The
three
decrees, stats of*

Against the Vnlawful

By Burgundie decree, that euerie man should endeavour
doe reperte to his power to driue three Vermines
this in the out of Christiendome, the Chnrche of
secono Rome. the Nobilitie, the publike order
part of of iustice? If ye denieit, your names are
theyr Dis- to be seen yet in the recordes of the
cours high Court of parlement at Paris, where
the Fren- manie of you were accused for it by the
che Rings rulers and estates of Burgundie.
Edict.

*1. Pet. 3.
Tit. 3.*

When ye trauayled vnder a pretended
shew of Gods worde to dissanull and
abolishe the Supremacie of the chiefe
Bishop of the Christians, who according
to the commission and charge geuen vnto
him by Christles owne mouth, vsed euer
to feed & rule bothe the sheepe and lambes
of Gods flocke: then were these wordes
euer in your mouthes. *Honour the king
obey the king as the highest: Warne them
to hearken and obey Princes and Rulers,*
But when ye conspired and agreed to-
gether at Geneua like villaines & trai-
tours, to find priuie meanes, when time,
place, and occasion might serue you, to rid
out of the waie and murder the late ver-
tuous and good king of France Fraun-
cist he second, the Queene his wife (who
now God be thanked, hath gotten the
vpper hand ouer the rebelles and raig-
neth

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neth in Scotland) the Quene Mother,
her children, all the nobles, and all the
Catholicke and good Officers of Fraunce:
where was then your scripture and that
accustomed sentence of yours, *Honoure the
Kinge?*

Ont of all doubt you meane nothinge
els by these wordes, but to thruste your
sword through the Bishoppes body in
to the Kinges harte. It was your Polycie
first to vanquish the Bishop by the worde,
that ye might the more easely afterward
kill the King with the sword.

But here perhappes some one will
aske, howe I knowe all this? To him I
make this answer, that this is set out in
printe in Francke vnder the Kings pri-
uilege: and therefore seing it is common
in euerie mans hand, knowen to al men
and set out to the sight of the worlde in
defense of the moste Christian King and
of the Catholike Religion, it can not be
vnknowen, also to me. Yea & may it please
him to vnderstand, that I know this also
for that I red and saw with my owne eyes
the laste yeare at Orleans, I meane a libel
printed in the name of all the Hugonoes of
Fraunce to theyr Soueraigne Lorde
and King, wherein was nothinge els

*Defens.
Reg. &
Relig.
Fol. 16.*

Against the Vnlawful

from the beginning to the ending, but impudent boldnes, delperate threatninges, and shameful treason.

The subiectes were not afrayed to write to theyr King, that he could not raign ouer them, that they would suffer his yoke and obey his commaundement no longer, excepte he would be contented to rule his realme in such sort, and by such lawes and ordinances, as they should appointe him. That they plaid the very fooles, when by his commaundemente they layed downe theyr weapons: that they woulde surely take them in hand againe; excepte he woulde looke well to him selfe and putte out of the Councell of Paris certaine noble and Honorable men, who as they layed, were theeves Rovers, Butchers: and place in theyr romes certaine of theyr brethren in Christe.

What coude be spoken or inuented more proudelye, more impudently, more seditiousslie, and maliciously, then that they vttered in this malaperte, stubborn, and traiterouse Libell? The Printer of Orleans was kepte and feasted a fewe dayes with the Officers of that Tonne in theyr houses, in steede

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of a Prison, for printinge this Oration:
and that was al that was done to him then
for it.

With the lyke Sprite one Goodman ^{Good-}
an Englishe man, an earneste and hotte ^{mans boke}
Preacher of this Gospell, for a grudge ^{against}
and malice he bore ^{the mon-} againste his So-
ueraigne Ladie and Mystrisse Marye ^{struous}
the moste hyghe and Honorable Queene ^{raigne of}
of Englande, dyd sette out a mon-
struouse Booke in deede a fewe yeares
ago againste the monstruouse Raygne
of women, as he sayed: yea, the impu-
dente, vile, and shamelesse villaine
Traitor called that moste noble and ver-
tuouse woman Proserpine (whome the
Poetes faine to be Quene of hel) and for
her sake gatheringe choler and stomake
against all women, he railed at them all,
and reuiled them, & like a common scolde
would by his wil set on a cookinge stole,
all the whole flocke and generation of
woman kinde.

He saied it was neither law, nor right
nor reason, that any woman should be a
Ruler and syt in the Princelie Seate of
any Common weale: that it might well
seeme a monstruouse rule, and contrarye
to nature, if men were compelled to obey

Against the Vnlawful

a woman: if womē were suffred to beare the sway and gouerne the publike estats of any kingdome.

If he wrote thus especially for hatred and malice he bare againste women, he swarued much from the common and accustomed manner and fasshion of his fellows, who doe attribute so much to women, and are of suche a sonde and filthie opinion, that they thinke it impossible for a man to liue one day without the companie of a woman. Howbeit in deed they be naughtie and lewde women, fit and ready to the game only, that these fellows loue so much: but as for good womē (among whome this vertuouse Queene might be well Quene & Princessē in deede) they can not abide, but doe vriterly detest them, and hate them as muche as they hate all good men.

Out of doubt in one thing this Gospeller obserued iumpethe wonted practise and beate path of his companions: that vnder pretense of speaking againste woman he endeuored to stirte the people to rebellion, and the subiectes to shrink away and forsake theyr liege and lawful Soueraigne. And thys is euen the very daily and cōmon custome of all the packe
of

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of such new Gospellers & Refourmers, who caste theyr platte and are fully set, be right or wrong, by foraine battayle abroad, or by rebellion at home, to trouble and disquiet the peaceable state & good order of al common weales, when it serueth their turne they are so skillful, that they can put in vre both these misteries of their Gospell at once.

When the Emperour of worthie memorie Charles the fiste was entangled and troubled at Deniponte with theyr tumulte and rebelling, Soliman the Greate Turcke was in the meane tyme requester in theyr behalfe to make war, for the furtherance and Defense of theyr fiste Gospell, The greate Turke, I saye (Oh horrible & most impious acte) was sent for, that whyles they assauled, the Emperour and kepte hym at a bay in Germanie, Budensis Basla the Turkes Deputie should sette vpon his brother Ferdinande in Hungarie. The letters of that Conspiracie were taken: so that theyr crafte herein is open, theyr falshode can not be denied, theyr wickednes and treason can by no coloure be couered or cloked.

*Defens.
Staphil.
contr. 11.
Et Sleid.
notat.*

It were an infinite matter (gentell Audience)

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Audience) that might be here alleged, if I would reckon vp all these Gospellers traiterouse enterprises, and make full discours of every particular parte of these haynouse Conspiracies. For in dedde they haue leste nothings vndone that anie cruell Robbers, false Traitors, or wicked heretikes, could ever committe, attempte, or diuise against all good men, against princes, against God allmightie himselfe. They haue iniured and traiterously offended the royall maiestie of all the kings and Princes of Christendome, they haue disturbed, impaired, and broken all polityke order and rule of all Common weales. They haue disquieted, vexed and disordered the high Courte of the Imperiall Chamber, they haue abolished the aunciēt lawes and customes of the Emperours Supreme Consistorye, and haue appointed newe of theyr owne makinge, so that Iustice and Righte is bannished from thence: in suche sorte that there remaineth scarce anye Signe or token of Lawe and Equytie in that renowned place, and Empeirall benche, for it ys theyr pleasure that all thinges be tried & decided by fiere and and sworde. yea and

*This
Writeth
Brunus
de Hare.
lib. 2.*

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and what say ye by this, that many booke
s and Lybells of theys haue bene com-
monly found and seen abroad, wherein
they vttered theyr studie & declared theyr
attempts & trauaile to alter and chainge al
the order of iustice & iudgements of the
Empire, to take awaye and abrogate
all the Ciuill Lawes, and to make a new
Policie and Order of gouernement of
theyr owne phantastical deuise.

And it was not inough in theyr opinion,
nor sufficient for the absolute perfection
of theyr Gospell to betraie euerie parti-
cular Ruler, and to worke treson against
euery King in his owne Realme: to fil vp
the measure of theyr malice & wickednes
they became Traitors against the Pope,
the Emperour, the Bishops al at ones,
and synallie without any respecte dyd
violate and set at nought the Maiestie
and estate of all Spirituall and Tem-
porall Rulers assembled together in the
laste Generall Councell at Trent. They
were not ashamed to raile at that moste
highe and honorable assemblie of Chri-
stendome (the only name whereof should
haue made them tremble, whose only
becke all Christen men, euer sythens
Christen Religion begonne, reueren-
ced

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ced and followed) at Christes higheste Vrycar on earthe, at all the Reuerend Fathers, the Bishops and men of God, at al the moste high & excellent Christen Princes (among whome were the renowned Emperours, first Charles the fifth, then Ferdinande) and at a word to call them all theeues.

At what time the Princes and temporall Rulers did set their heads together to appeace and set at concord the state of Christendome, and the Bishops did purpose and study earnestly to expound and declare the Articles of Religion that were in controuersy, when that most holy and high Parlement of al Christendom was called & assembled together in one place: these new Gospellish Refourmers were warned and warranted vnder Publike assurance, to come thither, to tell their mindes, and then to departe safely without any harme or daunger. The general letters Patentes, the sufficient and lawfull safe conduct of the Pope and the generall Councell were wrytten, Printed, and Proclamed for their behalfe herein. No man appeareth, not one of them maketh any word or mention of Refourmation there: the matter touching the Refourma-

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fourmation of the Churche is disputed in the meane time, and debated amonge them in the campe, in the field, in battaile in Fraunce by force & might, by swordes & daggers, by gonnes and dubble Cannons.

And as for the Generall Councell, which was of purpose called to redresse and refourme all that was amisse, where the lawfull place, authority, and meanes of Refourmation was to be found, they passed not for it: they were called, and refused to come at it. They despised and contemned, they resisted and assaulted, they mocked and reuiled with moste impudent scolding and railing that Generall benche and Cour of all the Churche of Christe, that worthiest and highest Consistory of Christendome: And the more to shewe their spite and desperate malice; *Montanus* the Germaine, and *Molinaus* *Moline.* the Frenche man, and many other accounted no small fooles amonge them; *Monta.* haue set forthe openlye in Printe in the name of all these Gospellers their cankred, malicious, wicked, and diuelishe defiance. *Apolo.* *Eccel.* *Angl.* *& c.*

whome shall we accompte for frantike, madde, and furious men, but suche

as

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as are so farre beside them selues, so enraged, so Bedlemlike, that they knowe not men, they know no Law, no Magistrate, no common weale, no Church, no Religion, no God?

Ye haue hard (right learned audience) how these desperat and outrageous cast-awaies and Rebels had no Authority at all to bid battaile, but conspired together like Thenes, Cutthrotes and Traitors: may it please you now to be aduertised of that, which is by order the third and last part of my talke, that is, howe little furtherance, frute, or profit touching Reformation, as they call it, they gotte by fighting, howe great and hurtfull losse, iniury, and damage they did therby to all the whole world, howe fearcely, cruelly, and Tyrannically they vsed themselues in handling their bloody weapons.

And in this point I assure you in good Faith I wot not what I may, no what I may not saye, nor where to begin, so many and so manifold losses & harmes Christendome hath had euery waye, and on euery side, by the occasion of this wicked and cruell dissension whiche began first wel nigh fifty yeares agoe in Saxonie about certaine Articles and questi-
on

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once concerning Religion: but sithens the time it hath bene maruelously spred abroad and enlarged, and is now come to this lamentable case, and tragicall state as yefee.

It griueth the very bottome of my harte to call to remembrance howe vnluckely, how miserably the worlde hath gone with vs, how pitifully the estate of Christendome hath fallen to wracke, sythens the first beginning of these dismold and deadly discordes and battailes set a broche and stirred at the first vnder pretense and colour of Religion.

I can scarce abtaine from wepinge teares, when I remember and consider so ruefull, heauy and lamentable a case.

And as for the blowes, the woundes, the smart, the Butchers bestowed on mens bodies: or the continuance of time may cause them, or the diligence of cunning men may heale them, or the charitable patience of Christian hartes may forget them.

But that they haue banished the Christian Faith and Religion out of so manye Realmes, that they haue with deceit and craft, with fire and Sword, beaten and driuen away all Iustice, Chastity, Deuotion, all good learning & good nurture,

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all feare of God almighty, all goodnesse and godlinesse from the hartes & mindes of so many thousandes Christen men, that they haue rooted vp the Religion of Christ, and planted in the steede thereof the Turkish Sect of Mahomet, the superstitious doctrine of the Iewes, or rather the Heathennish & vn sensible blindness of those that beleue in no God at all in many countreis that were sometimes the most flourishing and noblest quarters of Christendome: these I say, these vntollerable hurtes and dammages are suche as neither may be amended easely, nor restored quickly, nor euer be abolished & put out of mennes remembrance hereafter.

*Pomeran
reporteth
this of
Luther in
oratione
suæ. in ex
quis Lu.*

They haue brought vs in steede of Religion innumerable errors and dreames, accursed Sectes of old doting heretiks, and monstrous phansies of wicked and diuelish braines: their chiefe purpose and intent was quite to ouerthrow the Ecclesiasticall order of the Spirituality, and to bring the temporall estate of the Empire and royall power of Princes to ruine & decay. They were not ashamed most impudently to say it. They were not afraid most desperatly to attempt it. What was
he

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he that was wont whiles he was yet alive to rehearse this verse, and to saye it should be the Epitaph of his grane?

Thy foe, O Pope, I was alive,

My Death thy Death shall eke contriue.

Hostis

eram vi-

uus, mo-

riens tua

mors

ero Papa

who was so impudent to wryte to the king of England and say: whiles I lyue I wil be the Popes enemy, and when I die, I wil be his dubble enemy. Do what ye can ye Hoggithe Thomittes, ye shall finde Luther a Beare in your waye, a Rampinge Lionesse in your walkinge Pathe.

Luth. li.

contr.

Re. Aug.

And touching their doinges, who is able to expresse in wordes, what cost and charges, what paines and trauayles, what anguish and care of minde the noble Emperour Charles the fife was put vnto, by the occasion of these Pestilent Sectes and outrageous seditions? How many Cities? How many Fortresses and Castels? How many Abbeis? How many Hospitals for poore people? How many common Scholes and Colleges? How manye honorable Palaces and Gentlemens houses? Howe manye Religiousse places and Cloisters hathe this Gospellithe Rebellion quite ouertourned and sacked?

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These mennes Religion is alsoe her Negative and denying: they denye in word all thinges that appertain to Christian religion, to the furtherance of godlinesse and vertue.

It is also destructive, and euer destroying: their deedes are alwayes employed in castynge downe and overthrowing. They builde nothing, they affirme nothing: the denying and making of our Religion, is the foundation and making of their Sects. The sacking and pulling downe of our Churches, is the building and setting vp of their Synagoges.

They haue their purpose, if they deny all and pul downe all, though they build nothing, though they affirme nothing, in place thereof. Their Religion wer made though they taught nothing, if all Christian Faith were banished. Their Temples were ready builded, if all our Churches were downe, though they layed neuer a stone.

The mortal enemy of al Christen men the Turke, by furtherance & help of these tumults, hath gotten Hungary, no smal portion of Christendome: hath killed the king there & many a thousand of his men
with

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with him, I passe over with silence Alba Regia, and that noble Isle of Rhodes, which wer lost also by the same occasion: yea and now we might haue sure hope to recover the Rhodes, Hungary, I may say Constantinople, & wel nigh al Grece again, to the Christian Empire, if the mater might be valiantly pursued after the great sal & foil our enemy had of late at Malta. but the rebellion & sedition of these heretical sectes doth let vs from this so Noble a victory, and doth as it were deprive Christendome once againe of all these dominions and countreys.

I may boldlie saie it, that these domestick bickerings among our selues about matters of Religion, and insurrections of seditious subiectes that doe pretende Reformation, are the onlie staie, hinderance, and let that standeth betwene vs & conquering the Turke.

What shal I talke of Schole doores shutte vp, of Vniuersities (and namelie *Lutb. 75.* this Noble Vniuersitie of Louain, the *propo.* nurserie of al good learning) contemned, *contra* despised & called, stables of asses, steewes, *Louanien.* and Scholes of the diuelles? What shal *& de ab.* I saye of the solitarie nakednes, bare *rog miss.* walles, & lacke of studentes at this time *privat.*

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in those Vniuersities, that before this reformation attempted, were much frequented, flourishing and most notable for learning?

A man may now scarce see a hundred students of law at Orleans; in stead of manie hundreds that were wont to be seen there in the quiettime of the Catholike Church. Angiers, Poitiers, Bourges, Tolouse, worthy Cities whiche heretofore haue bene allwayes moste Noble nurceries of law, are now so naked and bare, that they haue but a Reader or two, and fewer scholes to heare, then were wont to be in a Grammar schole of the countreie, before this new Gospell was set afoot, and this grosse manner of Reformation with bowes, billes, & gunnes attempted: & yet these impudent strialls are nothing ashamed thereof. It is theyr doinge, it was theyr meaning: they graunt it, they reioyce at it, theyr full purpose & intent is to bannish al good learning and knowledge. Yea they haue set theyr heddes together and fully agreed among themselves, to bannish the Greeke & Latine tongue quite & cleane out of the countreie.

And some of them accompted earnest setters out of the Gospell and taken among

Whie were
the Scholes
in oxford
suffered to
go down
and the
ordinarie
disputati-
ons in
Logike and
Philoso-
phie left of
in King
Edward
his days?
Answer.
D. Cox.
Vide
Coclaun
de Aet.

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among them for most eloquent preachers, *1524.*
affirmed, that they were verie gladde, *1524.*
and thanked God highelie, that they had *then in*
neuer learned that Romishe and Papi- *masse*
stical Latin tong, as they called it: other, *levels*
after they had done the best they could *disceffe*
to pull vp all good learning by the *seyed it*
roote, and hadde euerie where robbed *openlie at*
disturbed, and distroyed the Scholes, *a visitati-*
Pedagogies and Vniuersities, to ex- *on, vylen*
cuse the whole matter, they bore men in *he could*
hand, that they hadde comprised and *not*
framed the whole corps and Treasure *as furer*
of al good learning and knowledge *being as*
within the compasse of theyr owne mo- *ked vith*
ther tong. They toke vpon them to *case was*
bring to passe, that now a yong Scho- *Decemter.*
ler of fifyen yeares of age might easylie
in three yeares space learne more, come
to better and surer knowledge, and
proue a greater clerke and better lear- *Luth. de*
ned, then euer his forefathers could *erigend.*
in timespasse with al theyr paines, trauaile *Schol. ad*
and studie, daie and night, fortie yeares *Senat.*
together. *Germ.*

Luther caused the Cannon law to be
burned openlie in wittenberge. Caro-
lostadius the Archedeacon of the towne,
and the very firste married Prieste that

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euere appeared in the face of the world in our dayes, caused all Philosophie booke, all Historiographers and Chronicles, all Logike booke, all good Authors of humanitie, Grammar and Rhetorike that could be found there, to be set a fyre and burned. In deed Luther was not there then present, he was in his Pathmos solitarie making his fiftie Gospel, or his second & new Revelations, & when he came home, he was verie much offended with the Arche deacon for it, and said that by suche meanes the Papistes onelie would be learned, and Protestants should haue no knowledge nor learninge, to answer and resiste them.

Would God, these harishe peoples Bedlem machines had bene satisfied with burning of booke only, had staid there, had gone no further. Theyr raging furie proceeded yet forward, even to the burning of Christen men, to cut their throtes, to hew, to mangle, to teare & chop them in peeces. Read ouer from the beginning to the ending the Chronicles and Histories of all the blouddie Tyrannes that euere were, weighe and consider all the most cruell & vnmercifull actes that euere anie Heretikes

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Heretikes, or barbarouse people committed, lay before your eies all the tragical fables, and horrible fictions of Poetes: and yet ye shall plainlie see, that this Gospell waite, this terrible fire and flame of contentiouse Sectes & Schismes, which hath worne Christendom and made it pyne & decay well nigh now fittie yeares, this barbarouse Cruelty of these Gospellers, this rude, scarce, vnnatural, & vnspeakeable tyrannie of the Protestantes of our time faire surmounteth, passeth & exceedeth them all.

There were neuer found nor hard of among anie wild & barbarouse people, among brute beastes, beares, Tygres Lions, among the diuelles of hel themselves, suche vnmercifull, suche wonderfull examples of crueltie and bloudie butcherie, as were shewed commonlie & verie ryfe in these our vnluckie dayes, sithens the light of this Gospell was kindled firste with fire & gunpowder.

How saiest thou, Beza, I speake now to thee, that wast not onelie presente and priuie, but a cheife doer, & a moste cruel Captaine in all these late treasons and conspiracies that were deuised and attempted to suppress & vndo Fraunce.

Tell

Against the Vnlawful

*Bezoes
Audient:
at Crk.
answering
red this
Gospell of
his to the
Author.*

Tell me, I pray thee, when thou diddest commonlie goe vp to the pulpite in Orleans with thy sword by thy syde, and thy Pistolet (not S. Paules Epistles, nor S. Ihons Gospel) in thy hand, diddest commonlie goe vp to the pulpite in Orleans and exhorted the people, that they should rather shew theyr manhod & wreake theyr anger againste the Papistes who were the liue images of God, then againste the dead and harmelesse images of stockes and stones that stood in the Churches: when thou diddest traine in and bring vppon that Realme all maner of mischiefe: when thou diddest murder the Magistrates and Rulers, sell townes and Cities, make hauoke of thine owne native cuntrye, and geue the spoile and sacking therof for a praye to forainers and straingers: when thou diddest pul down and ouerthrow the temples and Churches of God and all his Saints, and all auncient Monumentes of holie men of God: what Traitor what Tyranne, what Lion, what Satan could then be equall matche, or be compared to thee in falsehodde, crueltie, rage and wickednes.

Christes holie will and pleasure
was

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was, that his Church should be the
place of prayer, and of his heauenlie
and Diuine Mysteries, not a den of *Mat. 21.*
theeves, not a brothell howse for whores
and queanes, not an armourie for ar-
tillarie and weapons, not a couer or
camp for souldiours and men of warre,
But thou neuer camest within Church
or Chappell, during all that ru-
multuose trouble, whiche thou couldest
synde in thy hate to leaue whole
and standing, whiche thou diddest not
defile and pollute with thy bawdie
pleasures, with thie mischeuouse vil-
lanie, with thie impious Sacriledge
whiche thou diddest not at last robbe
nisse, spoile, rase, mangle, mangle,
suppresse, pull downe and quite over-
turne.

In deed thou haddest learned that
lesson long ago of thy master Iohn
Caluine the Ringleader of al mischeif, *Verie ho.*
who when he was a yonge man and *rest and*
Student in law at Orleans, being *substanti*
chosen, as the fasshion is there, by *all men,*
his contrymen the students of Picardie, to *Who*
be the Proctor of his nation among them *where they*
and had, according to the custome, the *Caluins*
Chalice, the Crosse, the Vestimentes and *Schole*
fellowes
all

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*in lawe
ported
this of
him to the
Author.*

all the Church ornaments that appertained to that worshipfull companie of his countrymen, committed to his charge, custodie and credit, to keepe for theyr vie and for the celebration of Gods seruice on highe feastes, and at theyr Ordinarie assemblies, and solemne dayes of meeting: the false theefe toke his heeles and ranne away with al, offended God, robbed the Church, & deceaued his own contrymen that trusted him so much: thereby euen presently to giue all Christendome an euident signe and token of the great Sacriledge that he committed afterward in Christes Church, and a lesson and paterne for thee to follow.

When in Champaine, thou tokest manie honest vertuouse and learned Priestes prisonners, and diddest keepe them as captiues taken by the law of armes, promising them theyr liues for theyr ransome, & yet afterward because they and the people there would not agree & consent to thy wicked doctrine, diuelish heresies, and furiose raging dreames, diddest syt vpon them like a Beelzebub and cruel iudge, and condemnest some of them to prisonnes & dungeons,
some

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some to be hanged, some to be burned, other to be beheaded, pronouncing most wrongfull and vnmercifull sentence of death vpon them: when thy impudent face and wicked mouth then talking and preaching diuelishe doctrine, was in the meane time sparkled & sprinckled with the blond and brains of those that were put to death and mured at thy foote, what sprite possessed and ruled thee then? What crumme of reason? What sparkel of pitie? of mercie? of mans nature haddest thou then leste in thy harte or bodie?

How manie vertuouse men & honest Priestes were slayen and mured after most cruell maner in that insurrection, by thy deuise and counsel, by thy persuation, procuring and compulsion, by thy own blouddie and butcherlie hands & weapons?

At Orleans a good old man, called Buifer, parson of Saint Paterns Church there, and an Abbote also, one that was sometime of the Frenche Kings council, two Notable pillars and shining bright exâples *These* of true Christian Religion and vertue were *things &* put to death and hanged vp on a galowes, *notoriciu-* that is yet to be seen in the market place of *the kno-* *uen as* that Citie. *Orleans.*

An

Against the Vnlawful

An other old, Religiouse man nigh fourescore yeares of age of the Abbey of S. Euuette there, when he had escaped out of Orleans, and gotten a mile or two from the Citie, was taken by the souldiours of the Gospell in a certaine village called Marean, where he had receaued his maker that morning preparing himself to die & out of hand they strip him starker naked, and caste a rope with a riding knot about his necke, and so pulled him & drew him a long the streete, when they saw he was now at deaths doore, & geuing out struggling gasped for breath they toke awaye death from him leaste it should ease him to soone of his paine, they vntied & loosed the corde, they toke his feble and now wel nigh dead carcase, bownd it to a tree, and made him theyr marke to shoote at with theyr charquebuzes and gunnes, for exercise sake and practice of theyr feates of warre. An others bealy they opened, & wounde out his guttes about a stasse softe and faire, he being yet aliue and looking on his own entrayles,

They came to an other good parson of a Village in the country who laye sore sick in his bedde. so worne & spent with sicknes,

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sicknes, that for very weaknes he was not able to stand on his feet. They plucked him out of his bedde by force they hale him in his therre bare headed, barefoote and barelegd out into the streete, & after they had sported and mocked like mad men about him a while, they pull him in to the Church that was ther hard by, they hoysed him with a rope vp to the roode that stode a highe ouer the quier doore, and there hanged him vp vpon the crucifix.

I haue yet fresh in my remembrance, yea my thinke I see yet now before my eyes the teares of certaine honest men in Orleans, who for weeping & sobbing could scant abide to tell me, how miserably how cruellie, how vmercifully a certaine verruouse man a Priest, (with whom they had been familiare and acquainted in his lifetime) was hanged & murdered by these cruel butchers. The poore honest man (as they told me) got on a beggars cloke, and a scripp full of crustes of old vinowed bread, & scraps of meate such as beggars haue, & being so disguysed had escaped, as he thought, out of all gunneshot and danger, when behold, sodenlie Caluines souldiours ouertake

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ouertake him on the waye being now weerie and nighe out of breath. And, as these kind of people are verie suspiciouse, wel practized and experte in al mischiefe, they aske and examine him verie diligently, what he was, and whence he came. When by long examination and much threatning they vnderstood at length that he was a Priest, they brought the innocent poore man bound like a theef into the next Village, and there in the open market they make an auction and sale of him, as if he had bene a bondman, and asked, if anie man would geue readie mony for him.

The habitants there flocked together & were maruelouslie amased & astonied at so strange a case, they beginne to intreate for him, they praye them, and holding vp theyr handes to heauen they beseeche them hartelye, that they would dimisse & let goe the innocent & harmlesse man, and doe him no more harme: that they would consider, that he was a Christian man, the image of God and anoynted priest. But it had been as good they had told a tale to a rubbe, or whispered in a deaf mans eare. For all Heretikes haue stonie hartes, they can not be mollified.

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mollified. It is the nature and propertie of men, and not of diuelles; to be moued with mercie and pitie towards suche, as are in miserie.

To be shorte, first they pull out both his eies, then they cut of the toppes of his fingers whiche had been sometimes anoynted with holie oyle, and flea with a knife the skynne of the crowne of his head whiche was shaven (according to the ancient Custome & Cannons) Priestlike. After they had thus mangled hym, to the end the cruell butchers of the Gospell might haue some more pastime in mockinge and laughing at him, they leade him along the streat stark naked, sauing that he had a poore shurte on, to couer his black, blew and blouddie bodie, and disioynted bones that were brused and welnighe all crushed with buffets blowes and woundes. At last when euerie man had his fyll of this vnmercifull, cruell, and raging mad pastime, they bind the constant Martyr of Christe, with a rope vpright againste a tree, and with theyr gunnes shoot at him so often, that they perced all his bodye throughe full of holes.

O God immortall, that thou seest
G these

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these so wonderfull and strainge villanies, so horrible and incredible cruelties, and doest not out of hand strike downe & consume away suche monstrous men with fire and lightening from heauen, or cause the earth to open and sodenlie swalowe them aliue down headlong into the bottomelesse pit of hel? O lord God most mightie and omnipotent King and Emperour of al heauen and earth, suffrest thou thy seruants to be thus dismembred, hewed, and mangled?

But what talke I wretched, earthelye, and mortall man so foolishlie after the maner of man with the euerlasting, immortal, and almightie God, my lord and maker?

It seemed beste so to thy eternall wisedome, O mercifull God, it stood so with thy heauenly will & pleasure, that the might and power of vs thy seruantes the Christians, shoulde be made perfite by weakenes and infirmitie, that such as fought manfully, as they should doe vnder thy banner, should be rewarded with a heauenly croune, & be honoured with an immortal garland of triumphe and victorie, that thou wouldest

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delt bring vs throughe fire and water into a place of rest and comfort, that suche as would leese theyr liues for thy sake, should be reuiued and restored into life euerlasting. The onely euerlasting, and immortal sonne of God our Captaine lord and Emperour Iesus Christ taught vs firste of all by his own example and Pasion to treade this path, sithens the first houre that the crosse was halowed, adourned, and decked with his sacred & blessed bodie as with a most pretiouse and celestial Margarete. His diuine prouidence made the Crosse & all affliction in this world light and easie to true Christian men, his example and imitation hath made al tribulation and aduersitie, pleasante and sweete.

This was the chiefe reward that our Master Christe gaue in this world to his deare disciples, the noble Princes and worthy Prelates of his Church, to al the most vertuouse, holy and good men in all ages, that they should take pleasure & be glad, that they were accompted worthie to suffer reproche & iniuries for his names sake,, that they shoulde willinglye and gladlie take vp theyr Crosse on theyr
G 2 shoulders

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shoulders and follow him theyr master
& guyde that lead them the waye.

Apoc. 2. It is not therefore, O happie soules, it
is not shame for you, to suffer that Christe
suffred: nor glorie for these bloudie tray-
ters, to doe that Iudas did. To him that
winneeth, Manna is geuen and a white
Stone, and a new name which no man
knoweth, but he that receaueth it. Ye haue
wonne the field, ye liue, ye raigne like
Kinges and Emperours. O ye happie
and moste valiant souldiours of Christe.
For this wages and for such recompense
we are contented gladly and pleased to
suffer and abide the cruell tormentes and
butchery both of the Diuel him selfe, and
also at the handes of these his Garde &
wayting yeomen, his members and most
wicked Ministers of hel.

O ye cruell Tyrans, Gospells pillers,
and Messengers of all naughtie and wic-
ked rydings, goe on and fill vp the mea-
sure of your cruelty, and impietie. Ye la-
bor in vaine against the seruantes of God.
they are yet aliue, whome ye haue slaien.
They had the vpper hande ouer you who
you thought ye had ouerthrowen, oppres-
sed and vanquished.

They raigne aud rule, whome you con-
temned,

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remned, despised, and trod vnder your
feete.

The pitie & compassion of this cruell
acte hath lead me further then I thought,
out of my waye. But whyther was I
minded to trauaile being alreadie weary?
I labor in vaine if I trauaile to reckon vp
all the villainouse deedes, the wonderful
murders, the cruel tyranny of these naugh-
ty villaines. The rehearfall of all the Ty-
rannicall and barbarous actes of theese
new Refourmers in this last sedition in
Fraunce, were able to make a good Ora-
tor weary, yea to driue out of breath Fa-
bius himselfe, were he neuer so well dis-
posed to talke. And I perceiue (right
worshipful and learned,) that it goeth a-
gainst your stomakes to heare these hor-
rible doinges, and in very deede it goeth
against my hart also to speake such thin-
ges as the Gospellers and Protestantes of
our daies do put in practise gladly & with
all their heartes.

They thirst after bloud, and can neuer
haue their fill of it, nor quench their thirst
with it. They would faine that all good
men were rid out of the way and deade.
nor they thinke it sufficient to haue them
all dead: they wold wish they died a hun-

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dred times, if it were possible for a deade man to reuiue and liue againe a hundred times. They inuent and deuise incredible fashions and meanes of cruelty, suche as neuer man heard of before, they are ver- ry witty and expert in imagining newe kindes of tormentes.

There was betwene Paris and Oile- ans an honest man a Curate of a certaine village : this man the Hugonotes (as they call them) drew in by force & might against his will into their Inne , where they lodged. When they had him there, the most wicked butchers first cut of his priue members, then they open his bely, he being yet then alieue and loking on, and with their bloudy hands pull out his guttes and all his bowels , and caste his entrailes about all the house.

If any man suspect that I faine, and i-
magine of my cowne head this wonderful
cruel deede, and lie vpon them : I am able
to bring for witnesse of this butchery that
I tell you, a substantiall man both honest &
worshipfull, one of the Prebendaries of
the goodlye Cathedrall Church of S.
Crosse in Orleans. This man, (whome
I woulde here name to his worshippe, if
I coulde calle his name to my remem-
braunce)

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braunce) all the while this vile and cruell murder was a doing, laye hid in that house shut vp in a cheast or benche, and so escaped these Tyrannes cruel handes, and saw this sorowfull & lamétable sight through the chinks of the benche wherein he laie.

But what neede I bringe any witnesse for the prooffe of such things as are notoriouse and manifeste, as being committed in the presence and sight of al the country Our aduersaries are not ashamed to confesse it them selues, they rubbe theyr foreheades, caste awaie all shame and honestie, and blushe not a whir to graunt that they haue done such things in deede yea they laugh, and ieste, & make a mocking game of it, & do reioyce & triumph in theyr wicked crueltie. And some of the at theyr death (and God wil) do cōforte them selues especially with such deedes of mercie and workes of charitie.

There was one of these Butchers at Paris the laste yeare condemned to be hanged for murder in the market place called Place Maubert, and when the halter was about his neck, he beganne to reioyce in good earnest, and to brag that sometymes he had worne about his neck

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a coler made of priests eares. and wished that other of his brethren in the Lorde would followe, that notable example of his: and because that, dying in so high degree he had no authoritie by the lawe to make his testament, this exhortation and counsel stood in steed of his laste will & testament.

They broke and burned the crosse, and mocked at it euerie where as the Turkes did sometyme at Constantinople, neith er were they satisfied with that: they toke two innocent good Priestes and hanged them vp on eche side of the Crucifix like the two theeues for cōtempt & reproche. Other had theyr faces and fingers slied, theyr noses, eares, and priuie members cut of, theyr heades clouen with a sword at one stroke in two partes. Some they burned aliue, and yet moſte commonly they are wont to pull vp the dead out of theyr graues, yea and they toke maru- louse delight & pleasure to cut litle chil- dren and babes in two at one stroke with a sword. And these were the strainge and wonderfull miracles that these Postles wrought at S. Macaries.

Now what they did to a notable ver- tuouse old man, a Religious Priest at
Mans

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Mans the chiefe Citie of Cenomania in Fraunce, I am afraid, yea I tremble and quake to rehearse. That horrible Act don emonge Christian men hath defamed and blemished the name, not only of all Christians, but also of Heathens, Turkes, and all mankinde.

Many excellent & graue wryters haue put in wryting manye a time and often, that there be in some partes of the world Anthropophagi, that is, suche people as do eate mannes flesh. But that any wold ^{Du. facc.} _{so 72.} compell a man to eate and swalow down the priuy partes of his owne body, being cut of and broyled on a grediern, and the would open his bealy being yet aliue to see if mannes stomake could brooke, concocte and digest suche strainge kinde of meat, such men hauing the face and likeness of men that would attempt and commit such a dede so strange, so abhominable, so diuelish wer neuer yet found or hard of before these our daies of Reformation. Such a detestable & brutish acte was neuer done or practised among any desperate & wild people, among barbarous & rude nations, among most fierce and cruell brute beasts before this our vnhappy time. And what was the cause (I pray you) of this so
cruel

*Institut.
de pub.
iudi.*

Against the Vnlawful
cruel & strainge punishment? what had
this mā offended? what was his trespasse?

In the old time he that had killed his
own father shuld be sowed vp in alethern
bag, and a dog, an adder, a cocke, and an
Ape within the bag with him: & being so
beset and accompanied with those vgly,
dismold and deadly mates packed about
him, was cast alive into the sea, if it were
nigh, els into the next river, So that being
yet alive he lost the vse & seruice of al the
foure elements at ones, the aier, the fire,
the earth, the water, because he had bereud
that man of his life, by whose benifite he
was brought to the world, and to the vse
of all these.

And this strainge kind of most shame-
full & ignominious punishment & death,
was executed only vpon those that had kil-
led their parents, for their vnnatural, vile
and abhominable offense. But this mā, that
was put to so strainge, filthy, & infamous
kind of most cruel death, who was cōpel-
led against nature to eat his owne flesh,
which euery man spareth and cherisheth,
shold haue bene of likelihood guiltie of such,
so great, so vilanous a trespasse that excepte
he had benerydde out of the waye and
put to the most cruell death that could be
be

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beinvented, the whole frame of all the world must nedes haue fallen downe and perished: And yet to this miserable man who shal be spokē of hereafter to the worldes end, and be peradventure the rufull arguments and lamentable matter of tragicall stages, this only faulte was laied, that he was a Christian man, a Catholike, a Priest.

It was againste their will that the Ministers of the Gospell punished him so cruelly, but yet for Reformations sake they could not chuse but of necessity do it

For reformations sake also I doubt not *The Author of this crati*
(as the Reformed brethren in Christ doe *on hath*
fōdly beleue) they sacked, (spoiled & threw *seen all these*
dōune to the grounde the most Christian *rumes.*
Kings house at Orleans, and the goodly
Temple of S. Anian that stōode by it
buylded with Princely worke of the kings
charges, and al the faire and riche Churches of that noble and renowned Citie, excepte certaine litle Churches whiche they spared, to put in their Harnesse, Artillary, and prouision of warre, and the chiefe Cathedrall Church S. Crosse, which they reserued standing (but yet all to rifled, rased and mangled) to preach in and to be the place of their dailye walke
for

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for recreation.

The Englishe men, who by the lawe of armes, by manhode, princely prowesse and force of warre had conquered and wonne well nigh all Fraunce, could neuer overcome and get the strong, mighty, and most defended walles and rampiers of Orleans. But this Gospellish Reformation in this last Insurrection in Fraunce, hath filled vp the ditches with earth, stones, and rubbell, hath throwen downe to the ground, the surest towres, the strongest Bulwarkes, all the defense of the Towne, and all the stronge holdes and Fortresses round about, they haue made the walles so flat and plaine, that in sundry places Cartes and Horses may easily passe ouer, yea they haue brought al the goodly streates, Suburbes & Vines about the Towne to a bare, barein, and naked field.

The moste Christian king Lewys the eleuenth his body was buried Honorably and princely, in a goodly tumber richly garnished, with his Image grauen on the outside, in our Lady Church at Clergy, foure leagues from Orleans. For reformations sake they did hew the kinges Image in peeces, cut of his armes, feete and

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and head: and when they thoughte they had sufficiently punished the Image, they open the sumptuous & honorable graue, pluck vp the kinges body out of the lead wherein it was enclosed, caste it into the fire and burne it, and at laste they spoyle the goodly Church that was trimly builded with costly and faire worke, they vncovered the toppe of it, and caste it quite downe.

For Refourmation sake the harte of good king Francis the second (who died lately poysoned, as it is thought, by the meanes of these Gospellers,) that was buried before the highe Aultare in the Church of S. Crosse at Orleans, was digged out of the ground, broyled on a grediern, and atlast burned.

*Claud. d
Saintes
fol. 70.*

For Refourmations sake, Orleás, Roan, Lions, and many other rich Townes in Fraunce, the whiche florished sometime with great traficke of marchaundise, are brought to extreame pouertye and miserable lacke and scarcitie of all things necessary. And haue fewer occupiers, pore Marchauntes, and are lesse hanted, then euer they were before in any mannes remembrance,

How many parents bereaued of their children,

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children, how many children deprived of their Parentes, how many widowes weping for the death of their husbands, how many Burgises turned out of house and home, are nowe to be sene commōlie in Frauncelatelye reformed, and all for reformations sake?

AR. 3. S. Peter had neither golde nor siluer, nor yet passed vpon the getting of any: he gaue to the pore man that asked his almes, helth in steede of money. But these newe Postles the disciples of Iudas Iscarioth and Simon Magus, who trauail toth & nail not to alter & change, but to abolishe and take quite and cleane away both law and Priesthoode, haue exceedinge greate store of gold and syluer which they scraped and gethered together by robbinge and spoiling and sacrilegiouse sacking of Churches, and yet they geue neither money, nor helth to such as aske their almes: they feedethem with faire wordes, and geue them sometymes stripes, blowes, wondes, and most cruell death in steede of almes.

They say that the Cleargie is to riche, and therefore they take away both from them, and from the laetic also without respect or partialitie, such hindrance lettes &

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tes & impedimentes of pietie, deuotion, and perfection: And they them selues in the meane tyme, good men, doe beare patiently vpon their necke, the synnes of the people, and al this traish & mucke and heauieburdens. They throw down townes and Cities, ouerthrow Temples and Churches, to get gold, without the which theyr Gospell can not be planted, the world can not be reformed, yea they go into the bowelles and bottome of the earthe. They robbe the dead to fill theyrowne purses, they open and breake vp sepulchres and graues to haue the very lead wherein dead mens bodies, bones and ashes are wrapped.

What tounge is able to expresse in wordes the spoile, saccage and ruines, of the Churches of Poictiers, Lions, and of other townes in al quarters of France? This is moſte certaine, that Beza and his companions, Theeues & cutthrotes like him selfe, stole out of the Churches and Vesteries at Tours two thousand markes in syluer, and a thousand marke in gold, besides pretious stones, chaines and other Iewels, and ornamentes of greate valew, yea and that with suche a rage, such an vnmeasurable desyre and
outra.

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outragious couetousnes, such a furious affection and thyrste of stealing and ha- uinge, that they scratched all that euer they could by anie meanes, and lefte not as much as a naile or peece of yron be- hinde them.

And by sydes all this, the holy Beza dubbed this myscheiuous robbery of his withe an other enormous outrage, so haynouse and greate, that no condigne and worthy punishment can make suf- ficient amendes for it. For he toke away the sacred Relyques of the blessed Ar- chebishoppe of Tours, the body and ashes of S. Martyne the Greate Con- fessor, that had bene kepte there, with greate reuerence so many hundred yeres, not withstandinge the often warre and cruell persecutions of diuerse enemies both heathen and Christian, And when he had taken them out of the Shrine, he burnt them with fyer, and then gathered vp the holy and blessed ashes, and threwe them into the Riuer of Loyer that runneth thereby.

With the lyke impietye and furious rage at Lyons the bodie of S. Ireneus someryme Bishoppe there, one that liued very nigh the Apostles tyme: at Poitiers

*Diuus
Martinus
Epif. Tu
ronens. flo
ruit An.
Do. 384.
Tempo. S.
Amb. &
Chry. &
cat.*

*S. Irena.
Epif
Lugdun.*

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Poitiers the bodie of S. Hylarie Byf-
shoppe also there, were pulled out of
theyr Graues, defiled, prophaned,
burnt with fyre, and then caste into the
riuers.

claruit.

An. 185.

S. Hilar.

Epif.

Pict. ni.

claruit.

An. 361.

O wonderfull Impietye and mad-
nes of raging Heretikes, O beastly
and more then barbarouse rudenes and
crueltie. What Tyrante euer in anye
Lande was so fierce and cruell, that
woulde persecute, teare and mangle
all good men, not only in theyr lyfe
tyme, but also after they were departed
out of thys world, and buried in theyr
graues? These cruell Grauerooters,
that labor to brynge a newe Religion
into Christendome, can not abyde, that
good men shoulde lyue any where on
the earth, nor yet suffer them to reaste
vnder the earth in theyr graues after theyr
decease.

They couer with Sylke, and decke
with veluettes theyr owne fylthye bo-
dies, and their womens molle vyle
and stinkinge carcasses, whiche (with-
out the greate mercy of God) shall be
one daye the stuffe and matter of Hel
fyre, and carraine for death and dam-
nation to feede on: And wyll they not

H

suffer

Against the Vnlaſeful

suffer the blessed bodies and bones of Sayntes, that shalibe in the end placed in heauen with theyr blessed soules, (whiche are there before in peace, and reast, and ioye with Christe) to be in the meane tyme closed in lead, or couered with stone, or layed vnder earth and claye?

It is happy, they cannot plucke theyr holy Soules out of heauen to, as they doe al theyr endeuor to destroy and vterly rydd theyr bodies out of the earth. For if they could gette them thence, & set them selues in theyr places, it appereth here by this good wil of theirs in the one what they would doe in the other: and that is no more, but euen to follow their grand Capitaine Lucifer. For as he would haue done to God himself, when he sayed in his harte, he would clyme aboue al the starres of God, and be Gods owne fellowe and sit faste by his syde: euen so by all likelihood, these men would doe to Gods fryndes and seruantes, that is, robbe them of all glory and of theyr places both in heauen & earth, if it lay in theyr power so to doe. But though God geue them a litle leaue on theyr bodies whiche is all that they, or the diuell hath any power vpon (For the Serpent feedeth

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feedeth on the earth and crepeth on his bellie, and can do no more) yet *Sanctorum* *Anima in manu Dei sunt, & non tanget illos* *Sap. 3.*
tormentum malitie. The Soules of the Saintes are in Gods owne hand, and reast and raigne with him, that all the malice of the diuelles in hell, or theyr seruantes in earth cannot once touche, nor come nere them, what euer they doe in the meane tyme to theyr bodies.

I cannot let passe, but rehearse and note here vnto you surely a notable Hy-
storie out of Eusebius, of the persecutiōs of the very self same places in Fraunce :
by which it may be thought in conferring the one with the other, that these men
nowe be of the same seruēt and hot zeale
(as themselues terme it) of the same
mynde & opinion in these lyke actes of
theyrs, as the cursed Paynims were then
toward the Christen folke, whome they
persequuted and put most cruelly to
death: For they, not content with all the
terrible tourmentes, paynfull dearies &
Martytdomes executed vpon them,
would not somuch as suffer theyr bodies
to be buried, but threw them to dog-
ges, and kept straight watche day and
night, that no man should take them away

Euseb.
Cæs. Ec.
Hist. lib.
5 Cap. 3.
de Mar-
tyr. apud
Vien-
nam &
Lugdun.

Against the Vnlawful

but that the dogges should deuoure them in deede. And if the beastes, or the fyre leaſte any part of theyr bodies not conſumed, they tooke the bones and aſhes, and the duſte, and all together, & threwe into the riuer: thinking thereby to overcome and conquere God himſelfe, that neyther he ſhoulde be able to gather theyr aſhes together, and make theyr bodies aliue againe, as they were before: nor they haue any hope of Reſurrection, out of theyr graues, being out of all hope of graue, or any kynd of buriall at all.

*Circiter
An. 160.
in qua
perſecuti-
one paſſi
ſunt Ire-
naus,
Pbortinus,
Blandina
&c.*

This doth Eusebins wryte & reporte out of the very lettres and Autentyke wytteneſſe of the Chriſten folke & Martyrs there at that tyme. And if we ſhal compare together thoſe myſcreants then, with theſe our myſſeſhapen Chriſtians nowe, I cannot ſee wherein they any thing differ from them: but well may I ſoone ſee, that in ſome pointes theſe matche them, & go beyonde them to. For the perſons and holy Sayres of God, againſt whome all this crueltie and extremitie of malice is ſhewed, be all one, of the ſame Catholike fayth and Religion, and much about the ſame age and tyme, far within ſyxe hundred yeres

after

In surrections of the Protestantes.

after Christe. And what els is the cause,
that our newe Gospellers doo so perse-
cute. spette at, and abhorre theyr bones
and ashes nowe, but for the hate they haue
both to them and theyr Catholique Reli-
gion, if they durst so playnly for shame
confesse it, as by the diue les persuation
they doo in theyr hartes beleue it.

The Paynims would not only them-
selues not burie the dead bodies of the
Sayntes, but dyd also most cruelly for-
byd, and most straightly watche, that
none other man, nor Christen nor heathen
moued with pittie, should steale them
away and burie them. What els meane
these Captaine Protestants nowe, but that
neyther they, nor any good Christen man
indeede, shall see any such holy bodies
reuerently buriee and layed them in graue?

The heathen Infidelles, cruelly kylled
the Christians, as theyr mortal enemies,
and threwe theyr bodies to beastes to deu-
oure: These worse than Infidelles take
vp the bodies that haue so long lyen styll,
spoyle the graues and sepulchres, and pro-
phane all together most impiouly.

The Infidelles, to wreake theyr pre-
sent anger, forbyd burial to their enemies,
being newly slayne, theyr blood yet

Against the Vnlawful

warne, and the tormentors wrath yet
fresh and fierce: these fell persecutors
denie them buriall, yea most violently
spoyle them of theyr graues, which they
had quietly kepte and possessed so many
hundred yeares. Whome if they take for
theyr fryndes, why order they so cruelly:
and if for theyr enemies, why haue they
not forgot all yre and malice after so long
tyme of so many hundred yeares?

*Twelve
hundred
yeres and
aboue.*

The mysbeleuing Painymys thought,
that the Christen men ran wyllingly to
suffer all kynde of torment and death for
Christes sake, because of the hope they
had to lyue and ryse againe, and enioy a
better lyfe & crowne of euerlasting glo-
rie. And that therefore they desyred so
muche to be honestly buried, that theyr
flesh and bodies might lye together, and
so the more easily be reysed vp and made
again by the power of God. And to the
end, that God might not come by theyr
flesh, and synowes, and bones, nor they
haue any hope at all of Resurrection, and
thereby also be driven from theyr con-
stant and patient suffering for Christes
sake: they sought the meanes not only,
not to burie them, but also that God
should not any where synde and come by
theyr

Insurrections of the Protestantes.

theyr flesh and bones, & ashes againe:
but tooke all, and gaue it to beastes to
deuoure, and to the fyre to consume, and
then what the beastes & fyre had leaste,
they threw, earth, ashes and al together
into the Riuer, to be vtterly dispersed,
and neuer to be recovered and got toge-
ther againe.

Whether Beza & his fellowes in theyr
like deede of burning the Reliques and
holy bodies of Sayntes, and throwing
theyr bones and ashes into the Riuer,
haue also thelyke mynde and opinion of
Gods power and Resurrection: I com-
mitte to the secrete indgement of God,
who most certaynly both seeth theyr
thoughtes, and the most priue corners &
secretes of theyr hartes, and shall reyse
vp his holy Sayntes & Martyrs bodies to
immortal lyfe and glory, where euer the
cruell Infidell, or impiouse Heretike scatter
and flynge the abroad in the wyde world.

But in the meane tyme well may we,
(as Christen men dyd then in those great
persecutions, when they could by no
meanes be suffred to bury the dead bodies)
lament to see & heare of this Heathen &
Myscreant maner, this more then Tur-
kysh crueltie of suche, as would be not

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only counted true Christians, but also pretend & stoutly take vpon them to be Re-
fourmers of the Catholike faith. wel
may we rue. And be sory to see this daye:
well may I nowe and worthely crye
out, and make exclamation: O most
mercyfull lord, O euerlasting God of
heauen and earth: what a wicked and
Barbarous Religion, or rather Ir-
religion, what a strange and rude Re-
formation, or rather Deformation is
this, that pursueth with famine, fyre,
and sworde all good men, euery where
and allwayes, yea, after they are de-
parted this lyfe? that encreaseth, ga-
thereth force, and is strengthened with
turmoyle and troubling all Common
weales and good Orders, with robbing &
spoylinge theyr owne contriemen and
neighbours, with contemning and pro-
phaning all holie and spirituall things,
with breaking vp and violatinge of se-
pulchres, Shrines, and Graues, with
kylling & murdering all faythfull Sub-
iectes, with dashing and huddeling all
the affaires & good orders of the whole
woulde together, with blasphemies, mad-
nes, furie, rage, crueltie, butcherie, far
passing the Turkes tyrannie?

What

Insurrections of the Protestantes.

What els shall we coniecture & deeme to haue been the marke and end, intent and pourposes of suche Refourmers as these be, if it were not to abolishe & roote out quite all Christian Religion out of the world? they haue omitted no kinde of crueltie that could be deuised, they haue slayne and murthered the honorable and worshipfull, the substantiall and vertuous subiectes, they haue spared noe state, nor age. The rage and furor of these sauage & barbarous wretches hath extended it selfe and waxen scarce and cruell againste children, women and old men; who were so weak, that they were not able not to hurte other, nor yet to defend and saue themselves.

There was a companie of honest mē Children, who for feare of these mad-braines passing by, ranne to hyde themselves into a Church. the villaines did set a fire and burned both the Church, & the chyl dren together, and when some of the poore infātes lept out of the fire to saue their liues, these cruel broilers & vnmerciful murders far exceeding the tyrannie of the wicked Herode, flong the seelie innocentes aliue into the fire againe. They had no care, nor regard at all of honestie, shame

*This cruel
deede vvas
done in a
Village
called
Patte not
far from
Orleans.*

Against the Vnlawful

shame or chastitie. They stripped an honest mayed stark naked as euer she was borne, in the middes of the fire at Orleans. And when she stood so, openly among them, the bawdie ribaundes Sardapalus soucious teeled and groped her shamefullye, filthylie, and againste all the lawes of nature, to serche forsooth if she had hidden anie money, aboue the rate of the proclamation, to carie priuile out of the towne about her.

The traytor by Angiers which kept a castle against his Souueraigne lord and master the King, and tooke a Noble woman and hanged her in a basket by a rope over the Cast'e wall for a bullwarke against the force & shotte of the Kings artillarie and battering pieces, did tuerlie a more cruell and vnmercifull acte: but yet not so durtie, filthye and bawdie, as this fowle deed which nature abhorreth.

Theyr full pourpote and intent was, to pille, robe and spoile all they could get, & to leaue nothing vntouched. Gabastone the master of the watch or rather the master of misrule at Paris teened plainlie to confesse and proteste, that this was their meaning, at what time he was in the companie of these Sacrilegiouse
Refourmers

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Reformers at the spoiling of S. Medardes Church there in the first beginning of the trouble, and rode on his horse into the quire before the highe Altar and there gabbled and cried to his mates in his barbarous Gascoigne Frenche, *Pilla tout, Pilla tout*, that is, spoile, all spoile all.

Is there anything I pray you, more feare, more cruell, more horrible, that men should need to feare at the Turkes handes, if he had been in place, then that we haue seene, to our greate greife, smarte and dammage, attempted and committed by these vile Pages, and Pedlers of this newe Gospell? Truelie I beleue Soliman the great Turke himself would neuer haue suffred Virgins and professed Nunnes to be so filthylie deflowered and forced by rape, the Priestes and seruantes of God to be so villanously and spitefullye handeled, all holye thinges consecrate to Gods seruice and honoure to be so wickedlie defiled and profaned, finallie the verie blessed and pretious bodie of our lord and master Christe himselfe to be with such furious and outrageous impietie, caste on the grownd, trode vnder foote, hurled into the fire and

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and into the water, and so desperatlie to be prickt with theyr swordes, and caried vpon the toppes of theyr speares.

Verylie thus I thinke, and thus my mynd geues me (right worshipfull and learned) that except that onelye Noble man, the right honorable Duke of Guise had withstood theyr furiose attempts, and defeated theyr molte cruell assaults and desperate enterprises, that most Noble parte of Christendome the whole common weale and Realme of France had beene vtterlie vndone and loste. And that notable vertuouse man, a personne moste famous for passing manhood, exceeding vertue, & peerlesse knowledge & cōmendacion for warfarie & feates of armes, the father & defender of his countreye, the glasse & bright shining light of al France whiles he wēt about to quenche the flame, to parte the strife, to appease the sedition of his contreie, was traiterouslie & cruellie murdered by the meanes, counsel and vnmercifull conspiracie of that vile Caytif Beza, the inuenter & coynor of al these michiefes, & seruāte & bondslaue of al baudie luste, fylthie concupiscence, and all detestable sinne and vice.

I feare me leaste I seeme to passe the li-
mites

See the
assassin
of Turo
the mur-
derer.

Insurrections of the Protestantes.

mites & compasse of the time appointed for me to speake by the custome of this Schole; & to abuse your genrel patience & suffrance (right worshipfull) if I trauielle anie further with longer discoutse & to long talk, to declare & rippe vp the endlesse and infinite desperatnes, crueltie, & madnes of these harishe Ministers, traiterouse Re-fourmers, and brutishe Heretikes.

To be shorte, your wisdomes I doubt not doe plainlie now perceauce, that this theyr warre for Religion againste God and all true Religion, hath been made, nether iustlie, nether orderlie, nether to anie good effect or futherance of Re-fourmation. Ye see now as clere as the bright shining sonne, that the Protestantes of our time ranne rashlie together and tooke weapon in hand without anie iuste cause, reasonable occasion, or sufficient quarell: that they hadde and proclaimed warre againste theyr countrey, against theyr Soueraignes, againste the Catholike Church of Christe without anie cōmission, power or authoritie: that they fought that battaile to fearcelie, to vnmercifullie, and to cruellie, to the exceeding great iniurie, harme and wrong of all good men, to the incredible hindrance,

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drance, and dammage of all Christen-
dome, and suche losseas can neuer be re-
payred. Ye know now these new Gos-
pellers, the wicked Captaines of these
moste traiterouse and dangerouse insur-
rections, ye vnderstande what maner of
men they be, how vprightye, how ho-
nestlie they liue and behaue themselves
in the Churche of God, and what they
meane, what they go about, what they
attempt.

What saye you, then by them? what
punishment, thinke you, haue suche
bloudsuckers, suche cruell butchers de-
serued to suffer? what estimation, what
degree, what state among Chrtisten men
iudge you suche verlets to be worthy of,
whome neither shame could withdraw
from dishonestie, neither feare keepe of
frome danger, nether reason reuoke from
madnes, nor Religion stop from Sacriedg
nor pittie staie from killing and murdering
of theyrown neighbours?

At the firste for a messe of potage cer-
taine loose friers and fained dissemblers
of Monasticall profession fell at deba-
te betwene themselves. & afterward,
they were pricked, driuen and drawen
by auarice, ambition, and wanton luste
of

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of wicked libertie and pleasure to strike vp a larme and to bid bataille: and at length they fought in open field againste theyr own contriemen, neighbours, and fellowes, againste the Magistrates, Kings and Emperours, againste the Bishops, againste the Church, againste the Christian Religion, againste all good men, againste the Sayntes of heauen, & finally againste God allmightie himself. as the Gyantes did, of whome the Poetes in theyr fables make mention, meaning in deed such desperat, raging & wicked caytiffes, rebelles & myscreants, as these were.

The false traitors & desperat cutthrotes brought into the Church of Christe a cursed kind of Religion, framed, caste, & made of wicked whoredomes, & bawdie bitcherie, of innocent bloud and murder of true subiectes, of all manner of troublesome and seditious mischief & discord, and all loosenes and libertie to embrace and follow vice & sinne. They haue called in, holpen, & maintained the enemies of Christendome, Forayners, Tyrans & Turkes.

They haue geuen to the Turke and added to his dominion and Empire manie Noble and goodlie countreies & prouins.

Against the Vnlawful

provincies of Christendome. They haue lead an infinite number of Christen ioules to eternall damnation, throwen them down hedlong to the deepe pit of euerlasting fire, and betaken them to the tyrannie and furie, of the vglie finds and horrible diuelles of hell.

They made the holie fonte stones the couers of theyriakes: yea the durrie Helhowndes (Oh abhominable acte) were not ashamed to laye the excrementes of theyr vile and wicked bealies euen in the verie sacred fonte and place where Christen men were wonte to receaue theyr Baptisme.

There were slayne in Germanie with in three monethes space by the wicked occasion and faulte of these Refourmers an hundred and thirtie thousande men, and in Fraunce aboue a hundred thousand, among whome I reckon not the infinite number of suche as died of the plaguethere in the meane time, of whom the greatest parte were these Cutthrotes theselues, speciallie they of Lyōs, who, as it is reported, did poison the welles & common waters of theyr Citie for a traiterouse and wicked intent: So that by the Iuste iudgement of God
it is

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it is brought to passe, that there scars remaineth now alieue vppon the earthe the fourthe parte of those, who for a great number being but beardless yong men, and moſte of them wirtlesse, & altogether desperat and destitute of the feare of God, attempted to doe suche, so strainge and villainouse deedes.

I will not staie now to make an accompte and iuste reckening of al those that through this cursed Refourmation were caried to miserable captiuitie vnder the Turke, or were slayen in the field in defense of Christendome againſte him and these his adherents: and yet this I am bold to saie, that if ye hard the euen tale & iuste accompte of them, ye wold more wonder at it & pittie it, then ye doe now at the rehearſall of this maruelouse number slayen and mudred in Fraunce and Germanie.

They haue turned all lawes out of the countrey, and sent all right and equitie into bannishment: deuotion, true Religion, Chaste lyuing can wel nighe now abyde safe in no place: the Profession of Chastitie is suspected, hated, & despised euerie where. Al things are besette, and turmoyled with madnes, rage, murder,
I fire

Against the Vnlawful

fire and sword. The desperate crie of furious heretikes doth make all the world ring, the streets runne of bloud, the walles of Chappelles and Churches, are sprinkled & dawbed with the gore blood and braines of Christen men: Al Europe, being weakened with the cruel warre & long seditions of heretikes, cracks, and shakes and is euen now readie to fall quite to the ground,

And now when al this is done, after al these mischeifs and Tragical offenses, that these mad Bedlems, & cursed Caines haue committed: they blame the Catholiks and lay crueltie to theyr charge, that haue suffered all these iniuries, losses, damages, and murders at theyr handes. There came forth in printe of late to the sight of the world a verie fond foolish & peenyshe litle booke out of Englande, written against the tyrannie of the Papistes: for so it liketh them in scorne to call the Catholikes.

In these and suchelike daungers of tumultes and insurrections of subiectes, (right learned Audience) in these verie same snares and trappes of treason and conspiracie we also our selues haue liued & stood nowe alongtime. We nourish
in

Insurrections of the Protestantes.

in our owne lappes & bosoms Domestical enemies: who raging with desperat boldnesse, and panting for verie malice, doe imagine & labor to poison & vndoe theyr Countrie, & breake out into suche common talke & dailie communications, as abode and threaten the murder of all good men, and the setting of the Citie a fire. This cruel, this horrible, this contagious and deadlie plague, we haue by the benefite & mercie of God almighty, and the diligent prouision of graue and wise Rulers often times escaped.

If it were writen in euerie mans forehead what he thought of the Common weale, ye might reade murder, bloud, & burnings, the bane, wherling gulphes, and ouerthwart rockes, prepared to poison, to swallow vp, to ouerthrowe the Citie, at home within your own houses, abroad in the Churches, in the Scholes, yea & sometimes in this verie Auditorie where ye stand.

Learne by other mens dangers, losse & harme, what hangeth ouer your owne headdes, what is like to fall on your Citie, your Churches and Aulters, what is like to become of your liues, your goods and substance: if (whiche God forbid)

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this your countrey also should happen to be sette a fire with this terrible flame of discord and Rebellion.

There is no hope of forgeuenes, no looking for mercie, no place left for pardon, where the rage of these Gospellers be- ginnes to get the vpper hand, or theyr desperat furie to beare the swaie and rule. Nother the regard of their Countreie, nor of parentes, nor wiues, children, nor fren- des shalbe able anie whit to moue or mollifie the hard stonie and more then Adamante hartes of protestates, They will not set a rushe by the weeping, wayling, and teares of theyr frendes & acquaintance, they will caste away all feare, and set naught by the loue & frēd- ship both of God and man, and breake as muche as euer they may, all God and mans lawes, and moste desperatlie cutte the throte of euerie Christen man they meete, when they perceauē that they haue the stronger syde.

Tread out therfore and quenche the sparkles of this fire now whiles ye may. Doe not winke anie longer at these Mō- sters to your own smarte & harme, Do not nourishe & cherishe in your howsen and by your fire syde, these venomous
Esopicall

Insurrection of the Protestantes.

Esopically adders to your owne vndoing
especiallie, and to the destruction of al
good men.

Ye haue heard, what they haue done
other where: you vnderstand thereby what
you your selues also ought to feare. For
whiche of you al, or what honest man in
all the world wil they spare, think you,
who are so malitiously & spitefull againste
all good men, that they can not find in
theire hartes, to let them rest in theire
graves, nor pardon them when they are
dead and buried?

There is no honest man, yea no Chri-
sten man (who at leste remembreth him-
self to be a Christian) that can abide to
see suche villaines, suche Gospellers,
butchers, traitors, madmen, wicked
Church robbers, that can abide to heare
of them: whose harte riseth not against
them, and finally detesteth and ab-
horreth not their crueltie, and
trembleth not at the very
remembrance of theire
Tyrannie.

FINIS.

Ego Frater Ioannes Hentenius sacra Theologiae Professor Lonan. praesentibus mea manu scriptis attester, praedictam orationem in lingua primum Latina editam, mea approbatione, nunc autem in linguam Britannicam versam nihil continere. propter quod minus in lucem edi debeat, imo plurimum utilitatis ad fidem Catholicam tuendam allaturam aduersus haeticos, Hoc autem quoad versionem hanc idcirco caute attestari quanquam hoc idcirco non calleam quod id certo mihi afferant Docti ac Catholici Viri Anglicanae nationis.

IO. HENTENIVS.

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